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all other sins and omit slavery, is to be a
perverted gospel. It is the same offence in charac-
ter that the Catholics commit when they pub-
lish their Catechisms and omit the second com-
mandment. Slavery has either subdued or cor-
rupted these Societies. What, then, shall Christians do?

It is difficult to do anything, and yet the ne-
cessity that something should be done to reform
the churches and redeem the Gospel from the
corrupting power of slavery, is imminent and
urgent. It is difficult because the power of these
"great Judicatories" and Boards is wide-spread
and watchful. We have no doubt but that the
motives of the great body of managers and con-
tributors to these Societies are good, and that in
many respects their operations are beneficial;
but in regard to slavery, their position is evil,
and their influence evil; and they are doing a
wrong in strengthening and extending slavery
that it will require ages to undo.

When many Christians throughout our land
saw that the old Boards had yielded to the slave
power, and had taken their final position, refus-
ing even to discuss the subject at their annual
meetings, a Convention was called at Chicago,
to consider what ought to be done in the circum-
stances. The notice was published, and after
the free mission notice was issued in the papers,
the friends of the old Boards called a meeting
in the same city, to take place immediately pre-
ceding the one which had been called by the
friends of free missions. Both meetings were
held,—the Convention for free missions much the
largest assembly,—and both were highly respect-
able. But when the delegates to the free mis-
sion Convention arrived, an influence had been
exerted that made it difficult for them to obtain
a church in the city in which to assemble.
When the Convention was over, invidious at-
tacks were made upon its men and its object,
and its proceedings, by the religious newspapers
in favor of the old Boards. The free mission
men established for themselves a little paper in
that city—their sentiments were vindicated, and

a. This is a serious charge; but it is not made out. Our correspondent assumes that if, in any case, we recognize the Christian character of a slaveholder, we thereby recognize the Christian character of slavery. He imputes all the guilt of slavery to every owner of a slave; and so he infers that if the "old Boards" do not preach by their missionaries that no slaveholder can be a Christian, they must of course preach "a gospel which fellowships slavery." We deny his assumption; we deny his inference. We ourselves, the editors of this journal, being "pastors of Congregational churches," do not preach, and never have preached, that no slaveholder can be a Christian; but we repel as wholly ungrounded and injurious the accusation that we preach "a gospel which fellowships slavery." Our hearers know the contrary. All who know us and our doctrine know the con-
trary. In the same way, our knowledge of "the old Boards," (*viz.* the Prudential Committee of the A. B. C. F. M., and the Executive Committee of the A. H. M. S.,) and of the principles on which they act, assures us that their missionaries do not preach—certainly not with their approbation or knowledge—"a gospel which fellowships slavery."

b. In regard to the position of the American Tract Society and the American Sunday School Union, we cannot see that the statement of our correspondent is at all exaggerated. The Sunday School Union has indeed upon its list of publica-
tions a cheap and unattractive edition of Cowper's Task, printed from the stereotype plates of the London Religious Tract Society. But with this exception we know not that they have ever uttered a syllable implying that slavery or the American slave-trade is not right. Nay, the fact alluded to by our correspondent is not stated by him in its full strength. The book dropped from the list of their publications at the demand of a southern patron, was a History of Joseph, written by the late Dr. Gallaudet who was far from being an im-
mediate abolitionist. And why was it dropped? Because, in narrating the sale of Joseph by his brethren, the author had ventured to utter a very natural remark to the effect that the selling of hu-
man beings into slavery was wrong. We forget what southern man it was who was impudent enough to make the demand; but we cannot forget the cowardice of the compliance. The position of the American Tract Society is no less dishonora-
ble. We are not aware that it has ever submitted to the identical degradation of suppressing one of its own stereotyped books on the ground that some expression displeasing to the abettors of the Amer-
ican slave-trade had happened to escape the vig-
lance of the Publishing Committee; but, on the other hand, it cannot point even to a two-penny edition of Cowper's Task as evidence that it is not afraid to publish a syllable that can be construed into disapproval of a system that is the shame of America and the abhorrence of Christianity. Nor is its cautious silence in this respect its only shame. Its positive mutilations of works of living authors—we refer only to those mutilations which have been made for the single purpose of suppress-
ing incidental allusions to the wickedness of slav-
ery—are a disgrace to American Christianity.

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, JUNE 23, 1853. NUMBER 238.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. Storrs, Jr., Rev. George B. Cheever, D.D. (C.), Rev. Harry Ward Beecher (B), and Mrs. Harriet E. Beecher Stowe (H. E. B. S.), are stated contributors.

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FELLOWSHIP WITH SLAVEHOLDERS.—No. III.

STRICTURES AND DUTIES.

What now shall Christian ministers and people do? The old Boards preach by their missionaries a gospel which fellowships slavery. (*a*) No slaveholder has ever been rejected by their mission churches in America, because he holds men in involuntary bondage. The General Assemblies have given the whole subject into the hands of the slaveholders themselves, who virtually sanction slaveholding by giving to slaveholders the symbol and the seal of Christianity,—the highest and holiest sanction which the Church can give. The American Bible Society denounces the Pope and the laws of papal lands for restraining Bible education and Bible reading, but the same enormities committed in our land under more flagrant and God-defying circumstances, they will not denounce, or even notice. The American Tract Society publishes tracts against all sins great and small—stealing, gambling, intemperance, Universalism, scolding, gay dressing, cruelty to animals,—but it has not uttered a word, and it will not utter a word, against slavery. The American Sunday School Union dropped a book from its catalogue which had been published many years—written by Mr. Gallaudet. This they did at the bidding of *one influential slaveholder*—this they did although large ecclesiastical bodies in the free states remonstrated. (*b*) Thus these great Boards are dumb before the slave power, or they act in such ways as sanction the iniquity and increase its power to corrupt the churches. To denounce all other sins and omit slavery, is to be a perverted gospel. It is the same offence in character that the Catholics commit when they publish their Catechisms and omit the second commandment. Slavery has either subdued or corrupted these Societies. *What, then, shall Christians do?*

It is difficult to do anything, and yet the necessity that something should be done to reform the churches and redeem the Gospel from the corrupting power of slavery, is imminent and urgent. It is difficult because the power of these "great Judicatories" and Boards is wide-spread and watchful. We have no doubt but that the motives of the great body of managers and contributors to these Societies are good, and that in many respects their operations are beneficial; but in regard to slavery, their position is evil, and their influence evil; and they are doing a wrong in strengthening and extending slavery that it will require ages to undo.

When many Christians throughout our land saw that the old Boards had yielded to the slave power, and had taken their final position, refusing even to discuss the subject at their annual meetings, a Convention was called at Chicago, to consider what ought to be done in the circumstances. The notice was published, and after the free mission notice was issued in the papers, the friends of the old Boards called a meeting in the same city, to take place immediately preceding the one which had been called by the friends of free missions. Both meetings were held,—the Convention for free missions much the largest assembly,—and both were highly respectable. But when the delegates to the free mission Convention arrived, an influence had been exerted that made it difficult for them to obtain a church in the city in which to assemble. When the Convention was over, invidious attacks were made upon its men and its object, and its proceedings, by the religious newspapers in favor of the old Boards. The free mission men established for themselves a little paper in that city—their sentiments were vindicated, and from then till now, in that region "truth has triumphed gloriously."

At the Convention of the old Boards which was thrown in immediately before the free mission Convention, Dr. Pomroy, one of the secretaries of the American Board, was present, with a returned missionary from India, and in their Convention statements were made, as we shall show, entirely inconsistent with the facts in the case; and the men who made them have to this day refused to correct them. They were these, as published in the *Prairie Herald*, of that state.

"*Question.*—Do any evangelical Boards tolerate caste?"

Answer, by Dr. Pomroy.—"Not one; even the High Church, or Puseyite Board will not." In connection with this statement the *Herald* remarks, "This statement was confirmed in all its length and breadth by Mr. Balentyne, a returned missionary, who stated that the Missionary Society did not exclude caste from the church; but this was *one hundred years ago*, and the whole thing had been changed since then."

Question, to Dr. Pomroy.—"Has caste been baptised into the churches, or are there persons in the churches who have not renounced caste?"

Answer.—"THERE NEVER HAS BEEN, AND IS NOT NOW, ANY SUCH PERSON."

Now it had been alleged by free mission men that slaveholders, acting under the laws which exclude colored men from the common privileges of humanity, and even from access to the Word of God, and which *forbid missionaries to learn a colored man to sing a hymn to the Savior*—that this horrible species of caste was admitted to fellowship in the churches of the American Board. (*c*) It had been likewise alleged, that the churches of the Board in India did receive caste, and that it was still continued in some evangelical churches, and was not expelled from the churches of the Board until the civil law in India had overthrown it.

Now every person informed on this subject knows that the facts alleged by friends of a pure gospel in this case are literally and utterly true—and yet Messrs. Pomroy and Balentyne made the affirmations above quoted, and have never corrected them. Here are the facts.

At the Missionary Conference held at Madras, in India, (see *Miss. Herald*, Aug., 1850,) at which missionaries of the Board and of other evangelical churches united, the missionaries themselves say, "Some of our missionary brethren in India are to be found *still tolerating caste in their churches.*"

Again, in the Report of the American Board, 1848, the Secretaries say, that in the churches of the Madura Mission "seventy-two were suspended on account of caste, and it must have been a fierce wind that could uproot so many trees in the Lord's vineyard." Of the seventy-two suspended the Report states that *thirty eight* were catechists—thus the chief converts in the chief church of the American Board in India loved caste more than Christianity. And the Secretaries of the Board, while they say that caste is a great evil, and that it must cease "*sooner or later*," yet they will not infer the duty of other missions to exclude caste from their churches, from the evil results at Madura and Madras. Hear them; these are their words: "It would be *unwise* to infer the duty of missionary brethren in other parts of India from what the brethren in Madura and Madras Mission have felt themselves obliged to do." Here then the American Board officially affirms that it would be unwise for other mission churches in other parts of India to take example from those missions which have expelled caste. And yet after all this, Dr. Pomroy, and a missionary from India, who was with him, declared before a large western audience, that no evangelical church in India tolerated caste—that *there is not now, and there never has been, any one in the mission churches of the Board who had not renounced caste.* (*d*)

Mr. Balentyne stated that the converts in India, in many cases, lost reputation, employment, family and influence by professing Christianity. Rev. Mr. Crary, of Beloit, inquired if the Indians would have to lose as much if they should be required to renounce slaveholding before they were baptized and declared disciples of Christ. The missionary refused to answer, and referred the question to Dr. Pomroy, *who refused to answer.*

Now we do not know what the design of all this was, but we know the effect. At the meeting of the American Board the same year, more corporate members were appointed in the Northwest than had been appointed for twenty years before. The men of influence, who might have done much to redeem the churches from the power of slavery, were appointed to office in the Board. We may not know the design of this extraordinary bestowment of office, but we know the effect. It will be seen, then, that the efforts of the new Boards to give the heathen a gospel without caste and slavery, are met by a power that has done good, but may do evil.

What, then, shall we do? The principles of the old Boards are wrong. They have already worked mischief in the mission churches of India, and they are working spiritual disaster, in the future, in the Indian missions. Mr. Treat affirms in his report, that with the civilization produced by the missionaries slavery increases. (Rep. '48, p. 86.) The Indians will be civilized by a slaveholding gospel, and the poison of slavery mingled with their "cup of blessing";—and hereafter it will require ten-fold more power—if we may so speak—to redeem the nation than has been expended to involve their churches in

c. We cannot but profess our surprise at the confusion of ideas in this passage. Slavery is not caste; nor is caste slavery. They are no more alike than a bank is like a steamboat. How is it that J. B. W. has mystified himself into speaking as if caste were the genus, and slavery a species under it? Very likely, it had been alledged by *some* men "that slaveholders, acting under the laws which exclude colored men from the common privileges of humanity and even from access to the word of God and which forbid missionaries to learn [teach] a colored man to sing a hymn to the Savior," are "admitted to fellowship in the churches of the American Board"; but we are somewhat surprised to find J. B. W. committing himself to such a statement. There are indeed in the Cherokee and Choctaw nations some such barbarous laws in relation to slaves; and some Cherokee and Choctaw masters are members of churches. But that those church-members are guilty of "acting under the laws" referred to, in any other sense than that in which J. B. W., being a citizen of the United States, may be considered as *acting under* the fugitive-slave law, has not been proved and should not have been said or implied without proof. No man, we think, could have made such a representation, who had not fallen into the habit of imputing to every slaveholder all the wickedness of slavery.

d. Our correspondent charges Dr. Pomroy and Mr. Balantyne, very distinctly, with an intentional falsehood, a falsehood which has stood for three years without being confessed or retracted, a falsehood too in the face of notorious and undeniable facts. Whether he has ever conferred with Dr. Pomroy or Mr. Balantyne personally or by letter, on the subject of this imputed falsehood, we are not informed. In the absence of such information, we cannot permit him to publish the charge in our journal without our protest appended. Our confidence in the Christian integrity of those brethren compels us (or if we doubted their integrity, our confidence in their shrewdness and common sense would compel us) to believe that the contradiction lasts a satisfactory explanation. Perhaps a more explicit and accurate report of what those brethren said at Chicago, and particularly of the precise point to which they testified, would explain the whole difficulty in a moment. Perhaps the suspension of seventy-two members of the churches in connection with the Madura mission, if fully explained, would be proof, not that caste is or was "tolerated," but that it is not and has not been. Perhaps when the missionary conference at Madras, in 1850, said, "Some of our missionary brethren in India are to be found still tolerating caste in their churches," there was no reference to any American missionary whatever. Perhaps the converts to Christianity in India have always "lost caste," and have so renounced caste, at their baptism. Perhaps the whole difficulty which the missionaries there have had, on that subject, in their churches, within these few years past, has arisen upon some of the incidental and secondary relations of the system. We, of course, cannot affirm that any one of these suppositions is correct; at present it is enough for us that we do not know.

FOR THE INDEPENDENT.

DOES THE NEW YORK OBSERVER MISREPRESENT SOUTHERN PRESBYTERIANS AND "INSTITUTIONS!"

MESSRS. EDITORS:—In a copy of the *Observer* now before me, dated April 16th, 1836, (only 17 years ago,) I find the following hard things:

"The members of a slave family may be forcibly separated, so that they shall never more meet until the final judgment; and cupidity often induces the masters to practice what the law allows. Brothers and sisters, parents and children, husbands and wives, are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity and cruelty of our system. There is not a neighborhood where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts whose chains and mournful countenances," &c.

"Our church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice, and humanity. Yet we blush to announce to you and to the world, that this warning has been often disregarded, even by those who hold to our communion. Cases have occurred in our own denomination, where professors of the religion of mercy have torn the mother from her children, and sent her into a merciless and returnless exile. Yet *acts of discipline have rarely followed such conduct.* If we commence discipline for *any* acts which the laws of slavery sanction, *where shall we stop?* What principle is there which will justify us in cutting off a twig or a branch of this POISON TREE, that will not, if carried fairly out, force us to proceed and hew down its trunk and dig up its roots? These cruelties are only the loathsome ulcers which show corruption in the blood and rottenness in the bones of this system. Our churches cannot be entirely pure even from the grosser pollutions of slavery, *until we are willing to pledge ourselves to the destruction of the whole system.*"

In the same article, continued to the next number, (April 23d,) I find the following in capitals:—"THE NEW TESTAMENT DOES CONDEMN SLAVEHOLDING, AS PRACTICED AMONG US, IN THE MOST EXPLICIT TERMS FURNISHED BY THE LANGUAGE IN WHICH THE INSPIRED PENMAN WROTE."

In the same article I also find the following Words:

"If any man can fairly show that the Bible countenances such slavery as existed in the days of the Apostles, he would construct a more powerful argument against the divine origin of our religion than infidelity has ever yet invented. A religion that sanctions a system of atrocious cruelty can never have come down from heaven."

These are hard things to say of our southern brethren. But in the article referred to, the *New York Observer* prints more than six columns in just this strain. True it is an article purporting to be an "Address of the Synod of Kentucky to the Presbyterians of Kentucky," but the *Observer* not only prints, but indorses it with these words:—"Their views of slavery accord, we believe, with those of serious men generally, both at the North and the South."

Now is it not slander to say or print that Presbyterians in Kentucky are *rarely disciplined* for "tearing the mother from her children and sending her into merciless and returnless exile?"

Does not the idea that justification of slavery by the Bible is equivalent to a justification of infidelity, savor of William Jay, and even of Garrison himself? Is not a "poison tree" "an abomination in the sight of God" the "iniquity and cruelty of our system," almost as bad as a "stupendous wrong?"

In another passage in the same article the Synod (indorsed by the *Observer*) *expressly states the truth of God's Word* upon the unmitigated and unqualified affirmation of the sinfulness of slavery in the following words, viz.:—"THAT IT (slavery) IS SINFUL IS AS CERTAIN AS THAT THE LIGHT OF GOD'S TRUTH HAS SHONE UPON OUR WORLD."

For more such (six columns of it) see the *New York Observer*, April 16th and 23d, 1836.

CONSERVATIVE.

For the Independent.

MESSRS. EDITORS:—I have been much interested in the discussions in your paper respecting the support of ministers. Both Old and New Parsonage are doing good service to the cause. Let them "go ahead."

The question, however, seems to lie deeper than the direct comfort, or even usefulness of individual ministers. Is it not so? Let us examine.

I admit that ministers, as a class, are placed on short allowance. The consequences are disastrous. Had every minister now in the field, been so sustained from the outset as to relieve him from all anxiety in regard to temporal affairs, I think the moral power of the whole minister would have been double what it is.

Had this course, too, been adopted for twenty-five years past, I presume our numbers would have been also doubled. In other words, if the design of the ministry could have been realized, permitting every competent minister to give himself "*wholly*" "to these things," our moral power would now have been quadrupled.

This looks gloomy enough, but is by no means the darkest phase of the subject. Let us further examine the matter.

What will become of our churches, if the present tide of prosperity continues to roll in upon them, while its outflowings are so meager and scanty? There is nothing in prospect but moral stagnancy, and miasma, and death. The pastor, it may be, can submit to toil on in poverty and privation, and endure hardness as a good soldier of Jesus Christ. But can the churches afford it? *He* may live without their contributions; but can they, as churches, live and enjoy God's blessing, without giving to him *bountifully* "that there may be equality."

The heathen, too, *can* continue to live without the knowledge of the Gospel; their fathers did, and perished in darkness. But with our knowledge of their condition, and our ability to send the Gospel to them, can the churches live (spiritually), and continue either to withhold, or to dole out to them, a few crumbs of the bread of Life?—not enough to show our beneficence, but just enough to demonstrate our stinginess and selfishness.

The destitute families also of our own and of other countries *can* do without the Bible. But can our churches have a face to ask God to bless them, if they shall continue to send a few dribblets, the mere parings of their income, to the Bible Society's house, in order to help on with the work?

That young man, too, impressed with the duty and privilege of preaching the Gospel, may struggle with poverty, and work his way into the ministry. But can the churches stand aloof and witness this struggle,—one going to his farm, another to his shop, and another to his merchandise, as if there were some *peculiar* obligation resting upon him, from which they are exempt, and still maintain the spirit of Christ in their midst? No; it cannot be.

The duty of every Christian is the same. Entire consecration to Christ and his cause is the least that he accepts in any case. Try yourself, my brother, by this standard. I greatly fear, that "covetousness, which is idolatry," will shut many a professor, many a deacon, and elder even, out of heaven.

Now unless we ministers, together with Christians whose eyes are open to the dangers that hang over us,—unless we can succeed in widening and deepening the channels through which, perhaps, one mill on a dollar of the church's income dribbles into the pastor's pocket, or the treasuries of the Bible and Tract and Missionary societies, unless we can better regulate the church's moral waste-gates than most of us have hitherto succeeded in doing, then let us *pray* for the *best*, but *prepare* for the *worst*.

For whose children do my brethren feel the greatest solicitude, and whose temporal and eternal welfare do you believe to be in the greatest jeopardy? For myself, I am free to declare, it is for the children of the members of my church, who, at least *by comparison*, are rich.

Unless the notion that cleaves, like the color of the Ethiopian, to the hearts of the more wealthy members of our churches, can be changed, that skill to acquire involves no corresponding obligation to be liberal, I deprecate but fully expect that their hoarded gains, in due time, "will eat their flesh as it were fire." Some of them are worshipers of Mammon, whom Christ will disown; others will be "saved so as by fire;" but the "wood, hay and stubble" will be burned, and their children, ruined by it for this world, will eternally perish in the sad conflagration.

Leaving the question, therefore, whether ministers *can live* on their present income, some of us are morally certain *that the churches cannot prosper with their present rate of sustaining the institutions of the Gospel.* Continuing as they are, God's spirit is withheld, and "the LOVE of money, which is the root of all evil," "will eat as doth a canker," till the churches shall perish in their own corruption.

S. Y. E.

For the Independent

THE CHURCH AND THE POOR.

"I will not belong to a church where there are no poor people," said a rich Christian to me, who lived up town in a large city, when I asked him whether he attended a great rich church in his vicinity. "No," he added; "we have a little church down a few blocks, cheaply built, where the price of seats is not beyond the ability of the poor; I go there." There was something so really Christian in the answer, so counter to the spirit of the age, and yet so harmonious with the spirit of Jesus, that it made a very deep impression upon my mind. The collecting together of the rich in magnificent churches, costing some $100,000, where the price of pews must be from $50 to $150 per annum, thus excluding all but themselves, cannot be considered as other than contrary to the spirit of the Gospel. Rich Christians cannot atone for this feeling of caste, or buy of heaven the privilege of worshiping by themselves, by supporting city missionaries, or erecting poor chapels, or contributing from their superfluity to our benevolent institutions. "The poor ye have always with you, and whensoever ye will ye may do them good," is not true of some churches. They keep the poor at arms' length. To them the Gospel is not preached in those places of worship. The poor are not with such congregations.

Now the Gospel of Christ is a Gospel to the poor. Jesus came "to heal the broken-hearted, to preach the Gospel to the poor, to set at liberty them which are buried." And the churches now stand in the place of Jesus. "Ye are my witnesses," are his own divine words to his disciples. It is evident, then, that rich Christians have no right to herd together, making a few over-wealthy, and therefore dead and powerless churches, taking their ease on soft cushions, and delighting in the "dim, religious light" of their painted windows, and listening with quiet consciences to their favorite preacher, some man of great gifts, given to do the work of Jesus to the masses, with power, and not to waste himself on such inert material. They should scatter themselves hither and thither among their poorer brethren, forming nuclei for churches all over the waste places of the land, and thus make their wealth really to live in the world. Then they would do more than now they possibly can for the glory of God and the preaching of his truth. Then, too, they would be better Christians, receiving the peculiar unction which dwells in their poorer brethren, and feeling their fire kindled in their own hearts; for the tendency of wealth is to lethargy and deadness, and is a sore trial to their Christian spirit. Miraculous will it be if the churches, composed wholly of the rich, become not like "the seven churches of Asia." Then, too, they would help to spread the influence of the great good men of the church, whose light in the pulpit seems kindled from heaven, among all mankind. W. H. C.

NOTES ON THE MAY MEETINGS.

BY OUR ENGLISH CORRESPONDENT.

THE LONDON MISSIONARY SOCIETY.

The Right Hon. the Lord Mayor of London, M. P., who is a Congregationalist, presided; and in his opening address very judiciously characterized religious associations and meetings, in their bearing on the interests of society and their influence upon the hearts and lives of individuals who took part in them.

There were three noticeable points in the Report;—*first*, the desolations in Polynesia, consequent upon the political and ecclesiastical tyranny exercised under the so-called French Protectorate. The chapels, schools and mission houses have been confiscated, and declared public property, and the missionaries and pastors declared to be public functionaries, subordinate to, and appointed by, secular chiefs. The Report does not tell all that has been endured by the Christian people and their teachers from the French. Private letters received from the missionaries last sent out, give accounts of harsh prohibitions, insults and privations calculated to excite indignant feelings. The Report says that the Directors have on several occasions appealed to the Foreign Office, and have received assurances that immediate and vigorous measures should be taken, with a view to obtain the fulfillment of the stipulations of the Protectorate treaty, by which the British missionaries were assured of perfect freedom in the prosecution of their work. But there is little ground for believing that French tyranny will be mitigated, or any concessions made which would be distasteful to the priest party in France.

Next, the Report indicates the desolations in Africa consequent upon the Caffre war, and the more than semi-barbarous spirit of the Boers—those pretended "pioneers of civilization." The Caffre war is for the present at an end, but circumstances are extremely unfavorable to missionary work. Madagascar presents the third point of interest, in the cessation of fierce persecution and the opening of an effectual door for evangelical labor. A special fund for Madagascar has been liberally subscribed to.

"The aggregate number of missionaries supported by the Society is 170. These were distributed as follows: in Polynesia, thirty-two; in South Africa, forty; in the West Indies, twenty-one; in China, seventeen; and in India, sixty. In addition to these ordained missionaries, there were above 700 native agents, evangelists, Scripture-readers and schoolmasters employed as auxiliaries at the various stations. There was now at almost every station a Christian church, and it was anticipated that in course of time the care of a great many of the churches might be intrusted to native teachers."

From the cash statement it appears "that the subscriptions and donations during the past year amounted to £55,368; legacies, £3,519: contributions raised at the missionary stations, £12,933; total, £71,820. The first item included contributions for two special objects, viz. to relieve the directors to recommence the mission in Madagascar, £7,357; and sacramental offerings to assist the widows and orphans of missionaries, and also aged and infirm missionaries, $1,564—leaving the net income for ordinary purposes, £62,399. The aggregate expenditure was £65,992; but this included the following disbursements: for the relief of the sufferers in South Africa, £1,000; for the Madagascar mission, £279; for the widows and orphans of missionaries, and aged and infirm missionaries, £1,899—total, £3,178; leaving the net expenditure, £62,813—an excess of expenditure above income of £413."

The Rev. J. C. Harrison spoke of the contrast between the commencement and the present state of the missionary work; *then* the most striking questions of the day had reference to the missionary enterprise. Former stimulants to exertion had in part lost their power. *Now* the activity of the commercial spirit and intellectual restlessness were the chief characteristics of the age. But the obligations which were laid upon Christians by redeeming grace and love were as vast as ever, and the cry of the perishing as piercing.

"The interest they took in the missionary cause would be always proportionate to the interest they felt in the Gospel—the love they bore to souls. [hear, hear.] It was true that greater attention than ever was now being directed to the home population—our streets and alleys were visited, our hamlets and villages evangelized, and there were many who supposed that this was now the only work of the Church; but they must never forget that the fulfillment of one duty did not exonerate them from the fulfillment of others. The cherishing of one noble sentiment should only facilitate their cherishing others. The domestic affections were not enfeebled, but ennobled, when united with patriotism, and patriotism was nobler and loftier when combined with universal benevolence. [applause.] There was another consideration which should keep alive the missionary spirit among them. Attempts were being made by intellectual men to take Christianity out of the sphere of the supernatural, and reduce it to mere human philosophy; old questions, which were thought to be closed, were now re-opened; an effort was being made to unsettle the minds of the young, and even to shake the faith of the Church. Now, from such attempts they had nothing to fear, if they persevered in the work and exhibited a right spirit. Christianity was not a mere philosophy, which cast light on certain abstract questions, but it was a cure for certain definite evils; it aimed not to satisfy curiosity, but to sanctify and save the soul."

"One of the most remarkable features of the present day was the intensity of the commercial spirit. The master passion of nations of old was war; the master passion now, at least in our own kingdom, was trade. [hear.] The greatest enterprise was now displayed in discovering new channels for commerce, and expatriation was willingly endured, in order to secure a larger amount of business. But the spirit of trade, unless controlled and animated by a higher spirit, did not call out the noblest qualities of man—[hear, hear.]—its mainspring was self-interest; it fostered and encouraged worldliness; and if it should ever become the strongest element of society, and instead of being pervaded by Christianity, should itself inspire Christianity, the benefits which it offered to the world would be far more than counterbalanced by the injuries it would inflict. What they wanted was that the world should be converted. The gigantic and commanding principle of commerce should be met and tempered by the principles of the Gospel. The missionary spirit appeared to be the only thing which was adequate, under such circumstances; catching its inspiration from the Redeemer itself, its scope was extensive—that of commerce itself: like the commercial spirit, its sphere was the world—unlike that commercial spirit, it motto was, 'Not yours, but you.'"

Prof. Stowe was the next speaker, and was most cordially received. He adverted to the old objection to attempts to convert the heathen, on the ground that it was impossible to civilize them, showed that it was as old as the Roman occupancy of Britain; but that which philosophers and learned men would not undertake, had been done in obedience to the spirit of Christianity. Prof. Stowe also remarked the painful truth that the vices of civilization formed a greater obstacle to the spread of the Gospel than the vices of savage life:

"The new ideas awakened in the savage mind by the society of Christians, the new character which it gave, the new life to which it led, were such as they could hardly appreciate. They must hear the converted savage relate the process which he passed through, in order to judge of the effect produced. Dr. Stowe) once heard a chief of one of the American tribes of Indians give a minute and graphic account of the way in which the Gospel was introduced among his tribe. He said his earliest recollections of life were recollections of suffering. He described a time when his father and all the tribe returned from a hunting party, and assembled on the borders of a lake for the purpose of drinking a keg of whiskey. While they were sitting down to drink it, there came two missionaries; the father entered into a conversation with them, which ended by the missionaries inducing him and his tribe to go to the missionary station, which was a considerable distance off The result was that the father was converted, and firmly adhered to Christianity."

The speaker concluded with an earnest appeal to the numerous audience, as composed of beings who were passing off the stage of life, urging the apostolic warning, "This I say, brethren, the time is short."

There were five or six other speakers, amongst them the Rev. S. Ward, of Montreal, but their addresses present nothing special to be noted.

LONDON CITY MISSION.

This was the eighteenth meeting of this important and interesting Society; Sir E. N. Buxton, Bart., presided. The Report presents very striking facts, amongst them these:

"During the past year, 4,274 adults died in the districts visited by the missionaries, of whom only 1,002 received other Christian visitation during their illness than that of the Society's missionaries. During the year the missionaries paid no fewer than 104,609 visits to the sick and dying, being an increase on the number of the previous year of 3,896. The Report lamented the rapid spread of Mormonism in their agents' districts, the steady movement of Tractarianism, the effrontery of infidelity, and the wide-spread ramifications of vice in every shape.

"The missionaries had read the Scriptures on 379,681 occasions, they distributed 4,032 copies of the Bible, and they held 20,417 familiar meetings for prayer and Scriptural exposition, during the past year. The Committee acknowledged with gratitude the receipt of the following grants from the British and Foreign Bible Society, namely, 250 English Bibles, 500 English Testaments, 200 French Bibles, 100 French Testaments, and a liberal supply of German and Welsh Scriptures."

The size of some London parishes is indicated in a sentence of the Report:

"The ensuing year the Committee would begin their operations by the appointment of twenty new missionaries to the large parish of St. Pancras. The number of visits paid by the Society's agents was 1,240,318, being 64,263 more than during the past year; and the tracts distributed numbered 1,766,131."

Among the facts attesting the usefulness of the Society were these:

"Admitted to church-membership or to the holy communion, as fruits of the missionaries' labors, 616, being an increase of 65 on the former year; shops closed on the Lord's day, 112; fallen women admitted to asylums, 148; females restored to their parents, 77; females otherwise rescued from vice, 54; drunkards reclaimed, 494, being an increase of 110 on the previous year; couples married who had previously been living in concubinage, 236, being an increase of 66; families induced to commence family worship for the first time, 317, being an increase of 17; number of individuals outwardly reformed, 857, being an increase of 54; and backsliders restored to church membership, 165, being an increase of 7 on the former year."

A very gratifying statement is made, showing the sympathy of the working men:

"The Working Men's Associations in aid of the missions had gone on prosperously; as one proof of which it was mentioned that among the working men employed in erecting the Crystal Palace at Sydenham, the sum of fifty-one pounds was raised, and on one occasion, the sum of twelve pounds was collected at the close of a meeting of working men. A missionary had been sent to labor among the workmen at the Crystal Palace, the directors of which, the Committee were happy to state, had declared that they had not made any application for permission to open the Palace on the Sabbath, nor had they any intention of doing so. A special missionary, at the suggestion of Lord Shaftesbury, had also been appointed to work among the ragged population, especially that portion of it not yet attending Ragged-schools;

most familiar Scripture narratives, he found the people utterly ignorant of the facts, the circumstances, and the events connected with them. In whole districts there frequently existed but the mere traditional name of Protestantism; and he had gone into small villages where not a copy of the Word of God was to be found. [Hear, hear.] On the other hand, there were about 3,000 priests in Ireland, and under their influence every book touching on the Protestant doctrine, including the Bible itself, was a sealed book. He wondered not at the priests forbidding the circulation of the Bible; he wondered not that the Bible Society was denounced by them, and that these denunciations were accompanied with altar-curses, and that the whole conduct of the Church of Rome in Ireland was antagonistic to the spread of the truth of the Gospel.

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"Not very long since thirty Bibles were publicly burned in the town of Kerry, under the orders of a certain priest; and, when the last seven were placed upon the burning pile, that priest, who had taken his station at a public-house, and was watching the proceedings, raised his glass to his lips, as a sign to the Roman Catholic bystanders, who instantly shouted their maledictions in one loud hurrah. [Hear, hear.]

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"By God's blessing, a great work had been done in Ireland. He could point to a hundred congregations within twenty miles of where he lived, who now heard the word, but who once never heard it at all. A large amount of liberality was also evinced by the people. His own church, though not large, had raised £70 in one way another for the purpose of diffusing the Gospel; and he had received a letter from a friend of his, and on whose authority he implicitly relied, stating that the London Missionary Society had never obtained from Ireland such handsome collections as it had received this year." [Cheers.] AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JUNE 23.

HOME MISSIONS IN THE NORTHWEST AND THE SOUTHWEST.

In finishing the series of communications from J. B. W., we may be allowed to utter what seems to us an important thought respecting some incidental bearings of the general discussion with which those papers are connected.

The relation which the churches of the West and Northwest have heretofore sustained to the Home Missionary Society, has been chiefly that of beneficiaries. Massachusetts, Connecticut, and New York, are the only states within which the contributions to Home Missions have afforded any considerable surplus to be expended in other states. Out of $41,804 contributed in Massachusetts in the year ending May 1852, only $6,132 was expended within the state of Massachusetts, leaving a surplus of $35,672 to be expended elsewhere. Out of $24,746 contributed in Connecticut, the same year, (and contributed, be it remembered, without a dollar of expenditure for agency,) only $3,742 was expended within the limits of that state, leaving a surplus of $21,004 to be expended in other states and territories. In some other of the Atlantic states there is a small surplus:—e. g. in New Hampshire $3,783. Within the limits of the Philadelphia Home Missionary Society, which includes the states of New Jersey, Pennsylvania, Delaware and Maryland, with the district of Columbia, the surplus was $2,459. In other states, even at the east, the expenditures exceed the receipts. Maine, Rhode Island, Vermont are in this category. At the west, where shall we find the state which supports, as yet, its own Home Missions? In that portion of Ohio which is known as the Western Reserve, ten missionaries are aided by the old Connecticut Missionary Society, (an institution much older than the A. H. M. S., and wholly independent of it,) from funds which are not included in the above mentioned surplus of $21,004; and thus it happens that there is, in that district, a surplus of $853 for the American Home Missionary Society. Within the limits of the other districts in Ohio, the contributions are less than the expenditures. If such are the facts in Ohio, how much more will the contributions fall short of the expenditures in Illinois, Indiana, Michigan, Wisconsin and Iowa?

These statistics may sufficiently illustrate the extent to which, in the Home Missions, the relation of the churches in the West and Northwest to the churches in the East, has been that of beneficiaries. In connection with this, another fact deserves to be considered. Many causes—chiefly the feeling of just abhorrence with which slavery is regarded, together with the many special sympathies between the free East and the free West—have carried the contributions and the laborers of the Home Missionary Society almost wholly into the states north and west of the Ohio. Great fields of missionary enterprise in other states are neglected. The importance of the state of Missouri in reference to the destiny of the Union, and particularly in reference to the great problem of the legal abolition of slavery, cannot be estimated. And yet in Missouri the Society has not so many missionaries by one quarter as in Connecticut. The number in Ohio is ninety-three; in Illinois it is one hundred and seventeen; in Missouri it is only twenty-nine. The colossal state of Texas has in it elements of destiny for the whole country; there, a few years hence, the fate of slavery may be decided; and yet, at the state of the report in 1852, the Home Missionary Society had not in that state a single laborer.

In view of such facts as these, a serious thinker may be constrained to ask whether in the conduct of the Home Missionary enterprise we have not been governed too much by the sympathies of kindred and affection; and whether we ought not to have taken wider views of the relations of this work to the destiny of our great country. Who can doubt that the Gospel might be preached in Missouri and in Texas, by discreet men, freely and faithfully—preached in all its legitimate applications to the relation of master and servant and to the institution of slavery? May it not be that we have erred in this matter, and have lavished a disproportionate share of our contributions upon those portions of the field which demanded the least of self-denial and promised the speediest returns? May it not be that the providence of God will rebuke our policy in this respect by permitting a mutual misunderstanding and a difference of judgment to arise between the churches of the West and the churches of the East on the question of the relations between Home Missions and slavery?

The Committee of the Home Missionary Society, the missionaries whom they send forth from the East, and the contributors at the East by whom the enterprise is sustained, have such an abhorrence of slavery, and are so attracted by special sympathies toward the free Northwest, that the states in which slavery exists, however important or inviting some of them may be in other respects, and however essential the Home Missionary work may be to the early and willing abolition of slavery within their limits, are almost wholly neglected. Yet there are ministers and churches at the Northwest whose consciences will not permit them even to receive aid from the Home Missionary Society, unless that institution—in addition to the great principle that slavery is a moral wrong to be extirpated from society by the influence of the Gospel—will adopt the formula, and act upon it, that all slave-holding, or slave-ownership, is sin. Such conscientiousness, leading—as we know it does in some instances—to great self-denial, is worthy of all respect. Yet there is no reason to believe that the churches generally in the Atlantic States will adopt, at present, the principle which that conscientiousness would impose. Nor is there any reason to expect that the Executive Committee will adopt any principle which their constituents generally, in the Atlantic States, reject. If then the churches in the Western States shall generally and conscientiously adopt a principle thus rejected at the East, and shall insist on abdicating all relations to missionary institutions that refuse to adopt their principle—if, for example, the churches generally in the great states of Ohio and Illinois shall hold that the resolution of the Albany Convention is not sufficient, and shall determine to withdraw from all connection with the Home Missionary Society—what will be the result? Just this: *first*, the churches in those states will assume, in some form, the entire burthen of carrying forward the Home missionary work within their own borders; and *secondly* the American Home Missionary Society will be compelled to carry on the same work in fields which are now comparatively or wholly neglected.

Is it not possible that in this way the misunderstandings which are not unlikely to arise may turn out for the furtherance of the Gospel? Under the excitement of zeal for a rejected principle, the churches of those great and thriving states at the Northwest might make efforts and sacrifices to support their own Home missions, which they would be slow to make while remaining in a beneficiary relation to their kindred churches at the East. And on the other hand the A. H. M. S., if compelled to relinquish the field on which at present nearly all the surplus contributions from the Atlantic States are expended, would be enabled to do more than it has ever yet attempted for Oregon, for California, for Western and Northern Texas, for New-Mexico, for Missouri, and perhaps for Kentucky. The contention between Paul and Barnabas was greatly to be deprecated and greatly to be mourned; but their separation was in effect an expansion of the work which they had prosecuted together.

STUDY OF THE SCRIPTURES.

In a church-manual sent us a day or two since, by the Congregational church in Bergen, N. Y., we observe among others the following question for self-examination: "3. Do I, daily with a prayerful desire to grow in Christian knowledge, not only read, but *study* some portion of God's Word?" The question is a most pertinent and important one for all the members of Christian churches; for all who call themselves disciples of the Messiah. 'Do I daily *study* some portion of God's Word?'

I am a student or an advocate in the profession of the Law; and daily I *study* the text-books, the manuscript records and statements of fact, which are the objects of legal and judicial investigation. I give to this the vigor of my power, the freshness and glow of my thought, in the morning, at the evening, and through the intervals of business in the hurried day.—I am an Artist; and the faithful and vigilant *study* of my art is my daily and loved work, to which all others are postponed; in comparison with which all others are held insignificant. The studio is the centre of my household arrangements. The treatises, or better the works of the Masters, are the treasures on which I constantly ponder. No call can be allowed to break in upon the course of these patient investigations. From them I must gather inspirations to pour out through my own pencil.—So, if I am a merchant, an underwriter of insurance, a broker, a lecturer, a political manager,—if I exercise any trade or profession known among men—I expect and endeavour to perfect myself in it by the diligent devotion of my best powers to it. I learn its principles. I learn, by careful and long observation, its best, speediest and most fruitful methods. I expect to succeed in it, if at all, by persevering and assiduous endeavour; and I am hopeless of success except through such effort—All this is right, rational, plain; and the world correctly judges him a fool who does not thus enact and obey the rule of his life.

But now I am a Christian—so the disciple of Christ should reason; I am devoted to the attainment of personal Holiness, and to the earnest and faithful accomplishment of personal duty. In this I am to be guided and helped by the truths of God's Word. It is most important then to me to know and understand thoroughly those truths. This is more important than all advances in worldly knowledge; than all gains, or present enjoyments; than anything else that can be brought into the comparison. This is *infinitely* important to me, and I am professedly devoted to it. It is this which distinguishes me from others; that I am striving to be Christlike in heart and Christlike in action, through my mastery of God's truth, while they are living for present ends, and wordly successes. I then must STUDY, with personal, diligent, unwearied attention, the truths of God's Word. It is not enough for me to know in general and vaguely, as through traditional assent, the substance of Christian Truth; to gather it from catechisms, creeds, and rituals; to know it as taught in sermons, newspapers, reviews, or volumes. I must study and learn it, as it is taught in God's Word. I must gather it myself from those inestimable and inexhaustible mines of fact and Truth. So it will have certainty to me. So it will have freshness, energy, authority. I shall feed and feast on it, and be nurtured by it. I shall truly appropriate it. I shall grow up, as the Fathers did, to a grander developement in Christian purpose and affection; to a larger attainment in Divine knowledge; to a closer approximation to the fullness of Christ.

Do I daily, then, with a prayerful desire to grow in Christian knowledge, not only read but *study* some portion of God's Word? The question is one to be written on the memory, and to be pondered in the heart of every disciple.

"THE SHADY SIDE."

We have never happened to meet the volume which bears the above title, until a few days since, though a good report of it has been upon so many lips, and the fame of it has been echoed through so many newspapers. But once seen and read, even with the hasty glances which are all an editor can give to any thing, it will not be soon forgotten. It is full of the very soul of tenderness and sorrow; tragic and touching, as any famous production of genius. Of the multitudes who read it—and we rejoice to see the significant "Twelfth Thousand" on the title page of our copy—not one will refuse the tribute of sympathy and tears to its vivid portraiture of the successive and finally destroying trials that invested the life of Edward and Mary Vernon. We cannot but hope that the picture is overdrawn. Doubtless, as its very name indicates, it is overdrawn, as a sketch of the usual history of such men as its subject. It professes to give the 'shady' in distinction from the 'sunny' side. It extracts one from the multitudes of ministerial families, to show by one conspicuous and sad instance how mighty and swift are the currents of trouble that sometimes underlie their seeming serenity. But an experience of real sorrow saturates its pages. Though written with a surprising freedom from gloom or bitterness, it delineates with a fidelity too remarkable to have been gained any where but in actual contact with life, elements of difficulty which we know to exist in many parishes, though they are not often so successful, we would hope, as against Edward Vernon. There are some, we fear, however, who can attest its perfect truthfulness, even unto the end.

And now what shall be done to stay this drear and bitter waste of all that is loveliest in woman's character, and all that is noblest and most honorable in man's? Let this book circulate, till the thousands who read it are startled to juster and keener appreciation of the position of those who minister to them as messengers of Christ; and still the question returns and must be answered:—What shall be done, what means be used, to make the pastoral office more fruitful and inviting? to rid it of liability to these crushing trials? to make it an adequate and rewarding field for the best minds? Some practical directions are evidently needed to bridge the chasm between the awakened conviction and sympathy of a people and the daily life of their pastor; to show them *how* to do what they wish to do for him. A portraiture of these practical means to be adopted, is as distinctly needed as this book itself was at first. It must accompany the book, and carry to direct and beneficent results the tide of influence which this will set in circulation.

And just here, we think, we see the guiding hand of Providence in the proposition to which we have several times already adverted in these columns, for a Prize Essay on this very subject. Our contemporaries of the press will pardon us for saying that they have not given to this proposal the publicity and the aid which might reasonably have been expected from them. They owe it to the ministers, who are their friends and patrons, and for whose benefit primarily it is devised, to speed and aid it. The gentleman who has deposited the sum of Two Hundred dollars, subject to the draft of the Committee appointed to examine essays and adjudge the prize, has never read, so far as we know, to this day the work which has so greatly moved our feelings, in common with those of multitudes of others. But precisely what he has proposed his prize for, is what is needed to give this volume its edge of sharpness; its final and perfect result of good. Let us have an Essay, that will show what salary the minister should have, to live on it easily though always without extravagance; what relation it should have to the income of professional men around him; what vacations he should receive, as a part of his due; in what kind and Christian consideration he and his household should be held by his people; what liberty of speech should be expected from him on every important subject; what arrangements are practicable and desirable for a Pastor's Library, connected perhaps with a Parochial Library; what is the philosophy of funds and parsonages; etc., etc.

Let such a tract be prepared, published, and widely circulated, among the churches, and we verily believe that the money placed in the hands of the Committee will be found to have been devoted to a use than which none could have been foundmore noble and deserving, or more influ- entail on the good of the churches and the progress of Christ's kingdom. A minister is not a suppliant for help. So far as this world alone is concerned, he has often made a sacrifice in entering the ministry greater than all the sacrifices combined which his people make after him. Let him now decline the ministry and enter the Law, let him decline the ministry and devote himself to editing, or to prescribing medicines, or to selling goods, or to farming—and he has as good an opportunity as any other to accumulate property and to live at ease. He has a right to expect, then, that if he gives up all the prospect of preferment and wealth he shall be allowed to live and to preach, free from embarrassment by malicious dissension orby inevitable debt. And if this is not granted and secured, the congregations of the country may as well burn their churches. They will have little use for them, after another generation.

God in his kindness has led the writer of these lines to exercise his ministry among a people only too generous and thoughtful in all their relations to him. He has no want unprovided for. Any innocent luxury, even, is to him at any time attainable. And he has therefore the more right to speak—untrammelled by the fear that anybody will think that he is pleading his own cause—for the scores and hundreds of his brethren in Christ less fortunately placed. Their sorrows are his sorrows; and so far as in him lies, he will not rest till such a story as this of "Shady Side" becomes *impossible*; till the churches know their first great missionary duty, to those who minister to them for Christ; till they estimate aright the sacrifice one makes of worldly interests in becoming a minister. We have had the 'sunny side' and the 'shady side.' Hereafter let us have the clear and broad Summit, to which these both are but preparatory; where rest is found; from whence the faithful voice goes widely; which smiles forever beneath the encircling light of Heaven

A DISCOURSE OF FLOWERS.

Happy is the man that loves flowers! Happy even if it be adulterated with vanity and strife. For human passions nestle in flowers too. Some have their zeal chiefly in horticultural competitions, or in the ambitions of floral shows; others love them as curiosities, and search for novelties, for 'sports,' and monstrosities. We have been led through costly collections by men whose chief pleasure seemed to be in the effect which their treasures produced on others, not on themselves. But there is a choice in vanities and ostentations. A contest of roses is better than of horses. We had rather take a premium for the best tulip, dahlia or ranunculus, than for the best shot. Of all fools, a floral fool deserves the eminence.

But these aside, blessed be the man that really loves flowers!—loves them for their own sakes, for their beauty, their associations, the joy they have given and always will give; so that, if there was not another creature on earth to admire or praise, he would just as much sit down among them as friends and companions! But such men need no blessing of mine. They are blessed of God! Did He not make the world for such men? Are they not clearly the owners of the world, and the richest of all men?

The end of art is to innoculate men with the love of nature. But those who have it in the natural way, need no pictures nor galleries. Spring is their designer and the whole year their artist.

He who only does not appreciate floral beauty is to be pitied like any other man who is born imperfect. But men who contemptuously reject flowers as effeminate and unworthy of manhood, reveal their coarseness. Were flowers fit to eat or drink, were they stimulative of passions, or could they be gambled with like stocks and public consciences, they would take them up just where finer minds would drop them;—who love them as revelations of God's sense of beauty; as addressed to the taste, and to something finer and deeper than taste, that power within us which spiritualizes matter, and communes with God through His work.

Many persons lose much of the enjoyment by indulging false associations. The term *weed*, ends the glory of some flowers. But all flowers are weeds; and somewhere our rarest flowers are somebody's commonest. Flowers growing in noisome places, in desolate corners, upon rubbish, or rank desolation, become disagreeable. Road-side flowers, ineradicable, and hardy beyond all discouragement, lose themselves from our sense of delicacy and protection. And, generally, there is a disposition to undervalue *common* flowers. If a plant be uncouth it has no attractions to us, simply because it has been brought from the ends of the earth and is a "great rarity;" and if it has beauty, it is none the less, but a great deal more attractive to us, because it is common. It adds generosity to beauty. It gives joy to the poor, the rude, and to the multitudes who could have none were nature to charge a price for her blossoms. Is a cloud less beautiful, or a sea, or a mountain prospect, because often seen, or seen by millions?

At any rate, while we lose no fondness for eminent and accomplished flowers, we are conscious of a growing respect for the democratic crowds. There is, for instance, the mullein, of but little beauty in each floweret, but a brave plant growing cheerfully and heartily out of abandoned soils, ruffling its root with broad-palmed, generous, velvet leaves, and erecting therefrom a spire that always inclines us to stop for a kind look. This fine plant is left, like a decayed old gentleman with us, to a good natured pity. But in other countries it is a *flower*, and called the "American velvet plant."

We confess to a homely enthusiasm for clover —not the white clover, beloved of honey-bees,— but the red clover. It holds up its round, honest head, with such rustic innocence! Do you ever see it without thinking of a sound, sensible, country lass, sun-browned and fearless as innocence always should be? We go past a *field* of red clover, like Solomon in a garden of spices. There is the *burdock*, too, with its prickly rosettes, that has little beauty or value, except (like some kind, brown, good-natured nurses) as an amusement to children, who manufacture baskets and what not, of its burrs. But the thistle is a prince. Let any man that has an eye for beauty take a view of the whole plant and see where is more expressive grace and symmetry; and where is there a more kingly flower? To be sure there are sharp objections to it in a boquet; yet most gardeners feel toward a thistle as boys toward a snake—and farmers, with more reason, dread it like a plague. But it is just as beautiful as if it were a universal favorite. What shall we say of mayweed, irreverently called dog-fennel by some? Its acrid juice, its heavy pungent odor make it disagreeable—and being disagree able, its enormous Malthusian increase renders it hateful to damsels of white stockings, compelled to walk through it on dewy mornings. Arise, O scythe and devour it!

The first thing that defies the frost in spring, is the chickweed. It will open its floral eye and look the thermometer in the face at 32°; it leads out the snow-drop and crocus. As a harbinger and herald let it not be forgotten.

You cannot forget, if you would, those golden kisses all over the cheeks of the meadow, queerly called *dandelions*. There are many green-house blossoms less pleasing to us than these. Moreover, their passing away is more spiritual than their bloom. Nothing can be more airy and beautiful than the tranepanent seed globe; a fairy dome of splendid architecture.

As for marygolds, poppies, hollyhocks, we shall never have a garden without them, both for their own sake, and for the sake of old-fashioned folks, who used to love them. Morning glories need no praising. The vine, the leaf, the exquisite vase-formed flower, the delicate and various colors will secure it from neglect while taste remains. Grape blossoms and mignonnette do not appeal to the eye, and if they were selfish no man would care for them. Yet, because they pour their life out in fragrance they are always loved, and, like homely people with noble hearts, they come to look beautiful by association. Nothing that produces constant pleasure in us can fail to seem beautiful. We do not need to speak for that universal favorite—the rose! As a flower is the finest stroke of creation, so the rose is the happiest hit among flowers!

But we must not neglect the blossoms of fruit-trees. What a great heart an apple-tree must have! What a generous work it makes of blossoming! Not a single bloom for each apple that is to be; but a profusion, a prodigality of them. The tree is but a huge boquet; it gives you twenty times as much as there is need for, and evidently because it loves to blossom. We will praise this virtuous tree. Not beautiful in form, often clumpy, cragged, and rude; but glorious in beauty when efflorescent. Nor is it a beauty only at a distance. Pluck down a twig and examine as closely as you will; it will bear the nearest looking. The simplicity and purity of the white expanded flower, the half open buds slightly blushed, the little pink-tipped buds unopen, crowding up like rosy children around an elder brother or sister! Why here is a cluster more beautiful than any you can make up artificially and you may pick from the whole garden. Wear this family of buds for my sake, it is all the better for being common. I love a flower that all may have; that belongs to the whole, and not to a select and exclusive few. Common, forsooth! a flower cannot be worn out by much looking at as a road is by much travel.

How one exhales, and feels his childhood coming back to him, when, emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom, plum, cherry, pear, peach and apple, waves and billows of blossoms rolling over hills and down through the levels. My heart runs riot. This is a kingdom of glory. The bees know it. The very flies that never seem to be thinking of anything, are rather sober and solemn here. Such a sight is equal to a sun set; a sun set is but a blossoming of the clouds.

We love to fancy that a flower is the point of transition at which a material thing touches the immaterial; it is the sentient vegetable soul. We ascribe dispositions to it; we treat it as we would an innocent child. A stem or root has no suggestion of life. A leaf advances toward it; and some leaves are as fine as flowers, and have a grace of motion seldom had by flowers. But flowers seem to smile; some have a sad expression; some are pensive and diffident; others again plain, honest and upright, like the broad-faced sun-flower and the hollyhock. We speak of them as laughing, as gay and coquettish, as nodding and dancing. But no man of sensibility ever spoke of a flower as he would of a fungus, a pebble or a sponge. They are more life-like than many animals. We commune with flowers, we go to them if we are sad or glad; but a toad, a worm, an insect, we repel as if real life was not half so real as imaginary life. What a pity they can utter no sound! A singing rose, a whispering violet, a murmuring honey-suckle! Oh, what a rare and exquisite miracle would these be.

When we hear melodious sounds,—the wind among trees, the noise of a brook falling down deep into a leaf-covered cavity—birds' notes, especially at night; children's voices as you ride into a village at dusk, far from your home, and long absent, and quite home-sick; or a flute heard from out of a wood, a silver sound rising up among silver-lit leaves, into the moon-lighted air; or the low conversations of persons whom you love, that sit at the fire in the room when you are convalescent; when we think of these things we are apt to imagine nothing perfect that has not the gift of sound. But you change your mind when you dwell lovingly among flowers; they are always silent. Sound is never associated with them. They speak to you, but it is as the eye speaks, by vibrations of light and not of air.

It is with flowers as with friends. Many may be loved, but few much loved. Wild honeysuckles in the wood; laurel bushes in the very regality of bloom, are very beautiful to you. But they are color and form only. They seem strangers to you. You have no memories reposed in them. They bring back nothing from Time. They point to nothing to come. But a wild brier starts a deeper feeling. It is the country cousin of the rose, and that has been your pet. You have nursed it, and defended it; you have had it for companionship as you wrote; it has stood by your pillow while sick; it has brought remembrance to you, and conveyed your kindest feelings to others; you remember it as a mother's favorite; it speaks to you of your own childhood,—that white rose bush that mowed in the corner by the door, or that generous bush that blushed red in the garden with a thousand flowers, whose gorgeousness was among the first things that drew your childish eye, and which always comes up before you when you speak of childhood. You remember, too, that your mother loved them. As you walked to church she plucked off a bud and gave you, which you carried, because you were proud to do as she did; and you remember how, in the listening hour of sermon, her roses fell neglected on her lap—and how you slyly drew one and another of them; and how, when she came to, she looked for them under her handkerchief, and on the floor, and then, spying the ill-repressed glee of your face, smiled such a look of love upon you, as made a rose forever after seem to you as if it smiled a mother's smile. And so a dog-rose, or the prairie rose, or the sweet-brier, that at evening fills the air with odor, (a floral nightingale whose song is perfume,) greets you as dear and intimate friends. You almost wish to get out, as you travel, and enquire after their health, and ask if they would send any messages to their town friends.

But no flower can be so strange, or so new, that a friendliness does not spring up at once between you. You gather them up along your rambles; and sit down to make their acquaintance on some shaded bank with your feet over the brook, where your shoes feed their vanity as in a mirror. You sort them; you question their graces; you enjoy their odor; you range them on the grass in a row and look from one to another; you gather them up, and study a fit gradation of colors, and search for new specimens to fill the degrees between too violent extremes. All the while, and it is a long while if the day be gracious, and leisure is ample, you are having various suggestions and analogies of life darting in and out of your mind. This flower is just like such a friend; that one makes you think of mignonnette, and mignonnette always makes you think of such a garden and mansion where it enacted a memorable part; and *that* flower conveys some strange and unexpected resemblance to certain events of society; and so your pleased attention strays through a thousand vagaries of fancy, or memory, or vaticinating hope.

Yet, these are not home flowers. You did not plant them. You have not screened them. You have not watched their growth, plucked away voracious worms, or nibbling bugs; and seen them in the same places year after year, children of your care and love. Around such there is an artificial life, an associational beauty, a fragrance and grace of the affections, that no wild flowers can have.

It is a matter of often gratitude that this finest gift of Providence was the most profusely given. Flowers can not be monopolized. The poor can have them as much as the rich. It does not require such an education to love and appreciate them, as it would to admire a picture of Turner's, or a statue of Thorwaldsen's. And as they are messengers of affection, tokens of remembrance, and presents of beauty, of universal acceptance, it is pleasant to think that, in them, all men recognize a brief brotherhood. It is not impertinent to offer flowers to a stranger. The poorest child can proffer them to the richest.

A hundred persons turned together into a meadow of flowers would be drawn together in a transient brotherhood. It is often affecting to see how serviceable are flowers to the necessities of the poor. If they bring their little floral gift to you, it cannot but teach you to think that their grateful affection longed to express itself as much as yours. You have books, or gems, or services, that you can render as you will. The poor can give but little, and do but little; they spring from sincere gifts,—were it not for flowers shut out from those exquisite pleasures which ers! I never take one from a child, or from the poor, that I do not thank God in their behalf for flowers! And then, when Death enters a poor man's house! It may be, the child was the only creature that loved the unbefriended father—*really* loved him; loved him utterly; or it may be it is an only son, and his mother a widow—who, in all his sickness, felt the limitation of poverty, and did what she could, but not what she would, had there been wealth. The coffin is pine. The undertaker sold it with a jerk of indifference and haste, lest he should lose the selling of a rosewood coffin, trimmed with splendid silver screws. The room is small. The attendant neighbors are few. The shroud is coarse. Oh! the darling child was fit for whatever was most excellent, and the heart aches to do for him whatever could be done to speak love. But it takes money for fine linen; money for costly sepulture. But flowers, thank God, the poorest may have. So, put white buds in the hair—and honey-dew, and mignionette, and half blown roses, on the breast; if it be in the spring, a few white violets will do; and there is not a month till November, that will not give you something. But if it is winter, and you have no single pot of roses, then I fear your darling must be buried without a flower; for flowers cost money in the winter!

And then, if you cannot give a stone to mark his burial place, a rose may stand there; and from it you may, every Spring, pluck a bud for your bosom, as the child was broken off from you. And if it brings tears for the past, you will not see the flowers fade and come again; and fade and come again, year by year, and not learn a lesson of resurrection—when that which perished here shall revive again, never again to droop or die. *

CONGREGATIONALISM IN THE EMPIRE STATE.

At the approaching meeting of the General Association of New York—which will be held at Owego, Tioga county, on Wednesday, August 24th—tidings of encouragement for the lovers of Congregationalism will come we think from all parts of the state. At no time hitherto has there been equal promise attending the good movement here. Since the last meeting of the General Association another District Association has been formed, having its centre at Albany, and taking its name from that venerable Dutch capital, so largely impregnated of late with New England life. Eight or ten clergymen, intelligent, efficient, and all engaged in the work of the ministry, are already embraced in this. A movement is in progress, too, ensuring a large and influential Congregational church at Rochester, the western capital of the state. On Wednesday of last week a church of strength and promise was constituted at Saugerties, on the North River. A large number of the most influential and wealthy men in that prosperous and important town are enlisted in the work. Six thousand dollars have already been subscribed toward the church edifice, which is to be commenced immediately; and the church only needs an active and intelligent minister to lead and administer it, to become at once very strong and useful.

The movement toward independent existence and action among the churches heretofore connected with Presbyteries, on the miscalled 'Plan of Union,' is also increasing; and it is destined, we are confident, to go onward continually, until the majority of such congregations shall stand in the dignity and vigor of independent churches, coöperating with others, but not indebted to them nor dependent on them for life or rights. In the Southern part of the state, especially, there is good promise of this result.—We rejoice heartily in the prospect of this extension of Congregationalism throughout New York. It has never had a fair chance before, on this magnificent arena. Let it have free scope, and we venture the prophecy that twenty years hence no circle of churches in the Land, not even those of New England itself, will be doing more for the publication of the Gospel at home and abroad, throughout all lands, than the three hundred Congregational churches of New York then multiplied to a thousand. The difference between the Presbyterian system and the Congregational, in the practical working, is slight at first sight, but great in the end. The one developes, and the other restricts and represses, the lay-element in the congregation. The one brings out, therefore, in its final operation, the whole strength of the Church; and the other brings out the strength, and enlists the zeal, of the few who are wealthier, older, or more eminent. The difference is like the small friction on the axle of a carriage. It is not noticed in going a mile, but it tells prodigiously, against the motive power, in a journey of months.

They who have labored, against many difficulties and some opposition, to establish and extend the Church institutions of New England here, will have their just and noble reward, when that Day comes whose morning is thus dawning.

TOLERANCE AND INTOLERANCE.

The views of men are sometimes so crude and superficial in regard to these subjects, that it is well when we can listen to wise words from a true philosopher. And such are the words of Coleridge, in one of the admirable numbers of "*The Friend*." "I fully coincide," says he "with Frederic H. Jacobi, that the only true spirit of tolerance consists in our conscientious toleration of each other's intolerance. Whatever pretends to be more than this is either the unthinking cant of fashion, or the soul-palsying narcotic of moral and religious indifference." "I dare avow, with the German philosophers, that as far as opinions and not motives, principles and not men, are concerned, I neither am *tolerant*, nor wish to be regarded as such. According to my judgment, it is mere ostentation, or a poor trick that hypocrisy plays with the cards of nonsense, when a man makes protestation of being perfectly tolerant in respect of all principles, opinions and persuasions, those alone excepted which render the holders intolerant. For he either means to say by this that he is utterly indifferent toward all truth, and finds nothing so insufferable as the persuasion of there being any such mighty value or importance attached to the profession of the truth as should give a marked preference to any one conviction above any other, or else he means nothing."

This indifference as to any real moral difference between opinions, this throwing *all* opinions, *à priori*, on the same ground, without any judgment against what is erroneous,—nay, in addition to this, a denial of the right of condemning error, and also of the right of refusing to have it taught, is some men's idea of perfect tolerance. Coleridge maintains that it is one of the properties of Truth to resist and condemn Error "That which doth not *withstand*," says he, "hath *itself* no standing place. To fill a station is to exclude or repel others,—and this is not less the definition of moral than of material *solidity*. We *live* by continued acts of defense that involve a sort of offensive warfare. But a man's principles, on which he grounds his hope and his faith, are the life of his life. Well, and of good right, therefore, do we maintain, with more zeal than we should defend body or estate, a deep and inward conviction."

Now as to the *withstanding* principle of Truth, and the duty of those who hold the truth in regard to that which is error, we have certain great rules laid down in the Word of God.

"The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose." So in general. This is the lovely, benevolent, heavenly rule, the law of persuasion by instruction and not severity. But again, there are extremes of truth and error in regard to which, with all this gentleness, patience, and tenderness of instruction, there must be a firm, uncompromising stand, even to severity. As, for example, the Apostle was instructed of God to say, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And again, as to the duty of withstanding false teachers, the Apostle says, "To whom we give place by subjection; no, not for an hour; that the truth of the Gospel might continue with you."

And yet again, an Apostle whose natural character we are accustomed to regard as more tender, gentle and winning, than Paul's, shows, nevertheless, the same firmness. And speaking of the doctrine of Christ, he says, "If there come any unto you" (any teachers, he must mean, particularly), "and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." Evil teaching is an evil deed. There is no mawkish liberality here, but neither is there the least allowance of persecution. The injunction is, that you give no place to what you know to be error, that you have no hand in supporting it, in sanctioning it, but that you throw your whole power of argument and influence against it.

But a man may be sincere in error, some will say; and his sincerity is to him the same as truth; and if he sincerely believe his error to be truth, he has the same right to propound and teach it that you have to propound the truth.

It is one thing, we answer, to have a political right, and another a moral. But the right, either moral or political, of men to hold and to teach error, does not constitute a claim upon others to be *tolerant* of error, as if it were as good as truth. "He who asserts," says Coleridge, "that truth is of no importance except in the sense of sincerity, confounds sense with madness, and the Word of God with a dream. That man's soul is not dear to himself, to whom the souls of his brethren are not dear. As far as they can be influenced by him, they are parts and properties of his own soul, their faith his faith, their errors his burthen, their righteousness and bliss his righteousness and his reward; and of their guilt and misery his own will be the echo. *As much as I love my fellow-men*, so much and no more will I be *intolerant* of their heresies and unbelief; and I will honor and hold forth the right hand of fellowship to every individual who is equally intolerant of that which he conceives such in me. We will both exclaim, I know not what antidotes, among the complex views, impulses and circumstances, that form your moral being, God's gracious providence may have vouchsafed to you against the serpent fang of this Error; but it is a viper, and its poison deadly, although, through higher influences, some men may take the reptile to their bosom and remain unstung."

Now when Coleridge says he will be *intolerant* of men's heresies and unbelief, he means simply that he will speak against them, that he will use all his influence against them, that he will expose them, will demonstrate their hurtfulness, their sinfulness, will, with all the power of his intellect and heart, withstand them. This is what some men call intolerance. Men who hate Calvinism, for example, are accustomed to call Calvinism intolerant and bigoted, because it will not admit of universal salvation, but proclaims the fact that "He that believeth not the Son of God shall not see life, but the wrath of God abideth on him." That is intolerance. In this way Coleridge says he *will be intolerant*, and he is willing that others should exercise the same intolerance toward him, in regard to all things in which they sincerely believe him to be in deadly heresy and unbelief. He proclaims perfect freedom for all men to expose all other men's errors and unbelief. This is true tolerance.

But this is the very antipodes of the system of the Church of Rome, which will not permit any exposure of its errors, any investigation of them, nor will tolerate any variation from them. The Church of Rome reprobates tolerance itself as a deadly iniquity. And many there be who are very willing to have the tenets of Calvinistic orthodoxy not only investigated, but denounced, ridiculed, and held up to scorn and odium, as fanatical, bigoted, unmerciful, who at the same time declare that such investigation and exposure of the errors of Romanism are an outrage on the feelings of Romanists, tending to irritate and make them mad, and therefore ought not to be permitted.

Now what is sauce for goose is sauce for gander; and we say, fair play for all, and full liberty of investigation, of discussion and of speech, public as well as private. If any is offended, let him stay away. Nobody is compelled to attend a lecture against Romanism, or a lecture against Protestantism. But to take up stones, or to skulk behind a printing-press and call for brick-bats, is a poor mean way of putting down either truth or error. C.

FALSE LIBERALITY AND TRUE PROTESTANTISM.

Some men are fond of making a great display of liberality by cutting up their friends, and exposing the faults and errors of those with whom, at the same time, they profess to take sides, and to act. For example, there are some professed haters of slavery, and lovers of freedom, whose whole zeal is expended in furious and bitter tirades against ultra abolitionists. Their flame of freedom, their fire of generous inspiration, fastens with consuming energy upon the mistakes, imprudences and iniquities of certain advocates of negro emancipation. They will describe such men, and denounce their fanaticism, and wind up with the ever-ready and all-available declaration, that if it had not been for such ill-advised and fanatical zeal, the end of slavery would have been accomplished long since. No man was ever gained to the cause of freedom, they say, by such efforts, but many are repelled.

Just so in regard to Protestantism. Some men are always manifesting their zeal against Romanism, and their own spirit of liberality, by dwelling upon the faults of Protestantism, exposing its mistakes, its deficiencies, accusing it of a bad spirit, and laying bare all the imprudencies and follies of its professed and zealous friends. They seem to think that it denotes a vigorous mind, original, far-seeing, to regard Protestantism as a worn-out thing; and they ask, by way of taunt and sneer, Where are the results of modern Protestantism? What has it accomplished? Where are its benevolent enterprises or exploits, beyond a collection of dry orthodox creeds? What does it now hold to, or hold by, except the preserved anatomies of a once living faith, from which the life has died out of existence? What are the objects for which it is ready to sacrifice any dear interests, or to practice any self-denials, and where can it show the fruits of piety in competition with the all-embracing charities of Romanism?

It is easy to sneer away in this style, and even to hold up to ridicule the particular effort in behalf of the Bible in schools, as if *that* were a mere hobby of orthodoxy ridden for a purpose, and as if the *form* of godliness, and the *letter* of the truth in the Bible and in the Catechism, were all that is left of Protestantism, and as if a professed zeal for the Bible were the last resort, and that a hypocritical one, of those who would defend a Protestant education as well as a Protestant faith.

It is an ill bird that betrays its own nest. But if we are asked by the notes of such a bird, What can modern Protestantism show of real progression, or benevolence, or vast usefulness, in comparison with the institutions of the Middle Ages or of the monastic life, we answer, It can show such enterprises and institutions as those of the Bible Society, the American Tract Society, the American Board of Commissioners for Fore

act which we commend to
no desire to ignore the hid-
American slave-trade, and
ignorance affirm that the
" slave "except by the
an *almost unheard of occur-*
increase of the slaves in
minished by deportation at
very year, for the twenty
last census. Those dry
vith all the pains-taking of
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careful cross-examination.
and the Constitution" co-
numeration must give for
" the whole number of free
ose bound to service for a
lso, in a separate statement,
other persons." The decen-
" all other persons" will
ient inquirer facts which
uth would conceal if they
fully to contradict.

CHURCH AT SAUGERTIES.

on Thursday of last week,
of a church at Saugerties,
Thirty five persons, we be-
Protestant Reformed Dutch
together as a Christian
same number are expecting
ent Communion. As these
, patriarchs, and men of
ss their faith in Christ, we
ver seen a more affecting
, we believe, are of Dutch
very plain from the record
that they very fully under-
the method of self-govern-
ian brethren. The sermon
Rev. Ray Palmer, D D., of
g of the Confession of Faith
institutory prayer by H. W.
ship of the churches by
dress to the church by Rev.
ghkeepsie. A beautiful site
the means for building sub-
winter it is to be hoped that
God in their new Church

*

OME COLUMN.

A DARK PLACE

ing last, we formed a part of
on of two thousand, assembled
urch, (Mr. Beecher's), to see
y of children from the Five
nagement of Rev. L. M. Pease,
rn to most of our readers. We
r in words the character and
occasion. It filled the heart
adness at the same time. The
hundred and fifty children, as
degradation and misery of the
hey had been gathered, was
he most impassive bosom with
d the sound of their voices
the simple songs which had
was enough to lift up every
nkfulness that he had sent a
any young immortals from the
ers of present and future ruin.
any concert that Jenny Lind
ve were now to choose the one
uld most unhesitatingly select
ncert, for it was not mainly a
nor a treat to the tasteful or
something which came closer
us, and touched the very inner
immortality. If any one who
ursday evening does not carry
life, as a result of what he then
eper sympathy with want and
pirit toward the erring, and a
true heroism of that Christian-
into such dark places of the
oints, and thence brings up and
gems for the Master's Crown,
has not more faith in God, in
manity, we know not what could
ion of faith. The sight of that
rs of age, with his golden ring-
marked with a beauty which all
ith and refined elegance would
natch, was enough of itself to
Pease and his mission the
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ed by Mr. P., who, by the way,
for occupying the platform in
cted eloquence, that the earn-
f Industry amounted last year
he received from the public in
nt though he now occupies six
s, lately tenanted by the vilest,
purposes, he has not half the
ich could be profitably used.
of once vicious or abandoned
y been reclaimed to virtue, and
n places where their past lives
s of the past are no impediment
. Hundreds more of children
and to be reclaimed. The mis-
as proved its capacity of suc-
of the benevolent public can
e to its efficacy. We commend
use of Industry, therefore, again
e aid of all the philanthropic.
e Fifth Avenue, remember the
rower and less splendid but not
nues of Cross and Little Water
cinity.

PARAMA OF NIAGARA.

sure of looking in the other day
f this perhaps noblest of Nature's
now being rapidly completed by
ankenstein, at his large rooms in
e speak of it thus in advance,
e our distant readers of a sight
which will not be an unworthy
the attractions of the Crystal
a man of much worth of charac-
ccomplished artist, and has made
n sketches taken amid the very
the great cataract whose varying
of attraction he has made a sub-
veral years past. The exhibition
rt will be opened in a few weeks
and we promise those who may
and satisfaction next to what the
study of Niagara would afford.

CHRISTIAN ASSOCIATION.

r of the young men of our sister
the Lecture Room of the Congre-
in Bridge street, a few evenings
pose of forming a Christian Asso-
ct is similar to that of the kindred
existing in this city, and having
oral and mental improvement of
young men, who, during the year
s into our midst, and are exposed
tations and allurements to evil
resident in this great metropolis.
were highly interesting, and we
ful prosecution of a work so noble
commenced under circumstances
picious.

MISSION CHURCH.

lission Church, under the pastoral
ansfield, are erecting a neat and
ck Chapel on Forsyth st., between
lker streets. The seats of this
free. It is located in a part of the
e is a large population, who do not
the usual mode of purchase or of
cted that the chapel will be com-

FIVE POINTS MISSION HOUSE.

ion House just erected by the ladies'
issionary Society on the site of the "
ewery," was publicly dedicated on
he service could not be but ex-
ding. All honor to the ladies who
this change at the Five Points.
be heard the word of God and the
where so long has been heard only
cursing. We hope the benevolent
be slow in offerings, which shall
derate debt which has necessarily
in working this glorious transforma-
e of Sodom into a temple of Chris-
and worship.

POWER OF GOOD EXAMPLE.

We are happy to see not only the manifold good effects of the late Albany Convention upon those of our own connection, but to note its influence, by way of example, upon the kindred branches of Zion. If that Convention had done nothing for the direct aid of Congregationalism, and so for the upbuilding of Christ's kingdom, it would be memorable as the means of provoking others to good works. At the late meeting of the Baptist Home Mission of Troy, the Society authorized the Board to raise and expend money for the building of meeting-houses, and the support of Christian school-teachers, in destitute places, when the interests of religion required it.

At the recent meeting of the General Assembly at Buffalo, as our readers are aware, a movement was set on foot for the purpose of raising $100,000.

At the last Annual Convention of the Diocese of New Hampshire, the Bishop delivered his annual address to the Convention, in the course of which he dwelt upon the importance of the erection of parsonages, and commented in very fitting terms upon the displacements from the ranks of the ministry which had been made during the year.

Who moves next?

LITERARY INTELLIGENCE.

THACKERAY.—"The English Humorists of the 18th Century. A Series of Lectures." By W. M. Thackeray. Published by Harper & Brothers. 12mo, pp. 297. Those who missed the opportunity of hearing those famous lectures last winter, can now read them for much less money.

OWL CREEK.—"The Old House by the River. By the author of the Owl Creek Letters." Same publishers. 12mo, pp. 318.

CHASLES.—"Notabilities in France and England. With an Autobiography. By Philarete Chasles, Professor of the Paris Institute." 12mo. Putnam & Co., publishers, 10 Park Place. The articles are selected and translated from the author's "Studies upon the Men and Manners of my Time."

WARNER.—"The Liberties of America." By H. W. Warner, of New York. 12mo, pp. 280. Published by G. P. Putnam & Co. The writer, who is father to the author of "Wide, Wide World," thinks there "ought to be a literature of freedom," which is true. He does not seem to have adverted to the case with which habeas corpus is ruled out of the way by courts, or legislated out of the way by Congress, in deference to the demands of slavery. This is one of our chief dangers.

EQUATION TABLES.—"Martin's Equation Tables, for Avera ging Accounts," are said to be very complete and highly useful to men of business, being easily comprehended and worked with precision. Published by E. Darrow, Rochester. Price, $1.50.

PRINTERS' LIBRARY.—The Printers of this City have a Free Library, of considerable value, designed for the use of "Printers, Type Founders, Stereotypers, Engravers, Bookbinders, and all others connected with the Newspaper and Book business." Under this last specification, we suppose, are included Carriers, Editors, Newsboys, Folders, Publishers, Contributors, Rag-pickers, Authors, etc. The Society have a fine building in Chambers-street, near Chatham. Access to the Reading Room is free, and the charge is only $1 a year to those who take books home.

COLERIDGE.—Vol. VI. of "The Complete Works" of Coleridge, edited by Prof. Shedd, and published by the Harpers, contains the essay on "The Constitution of Church and State;" the "Lay Sermon" and "Table Talk." Pp. 628.

CENSUS.—"The Seventh Census. Report of the Superintendent of the Census, for Dec. 1, 1852; to which is appended the Report for Dec. 1, 1851. Printed by order of the House of Representatives of the United States." Robert Armstrong, printer, Washington. 8vo. pp. 160. The "Seventh Census" was taken by actual enumeration of the inhabitants of the whole country in the month of June, 1850; and this thin pamphlet, which we received the present month, contains all that the people are permitted to know about it in the month of June, 1853.

The Report for Dec. 1851, gave us a table of the population, by States; whites, colored, total free, slaves, and total; with the ratio of representation in the 32nd Congress, with a table of production of cotton and woolen goods, pig iron, castings, wrought iron, and liquors. The Report for Dec. 1851, adds a table by States, of Nativities, Deaf and Dumb, Blind, Insane, Idiotic, Pauperism, Churches, Valuation of Real and Personal Estate, Land, Railroads, Telegraphs, and a statement of 14 pages of agricultural products generally, by States.

The Census of 1840, was reported much more fully and satisfactorily in February, 1841, a little more than half a year after it was taken.

The reason of the difference is, that the superintendence of the 7th census was given to a man named Kennedy, from Western Pennsylvania, of no experience or science in statistical matters, but of boundless vanity; and this man considered himself bound to make a figure in his office. Hence, with a boundless expenditure and an immense retinue of clerks at his command, he has suffered, three years to pass by, without allowing the people to see the Census; while he has been making large displays of learning and philosophy by issuing his "Reports on the Census;" consisting of calculations and speculations, mostly of no value whatever. So we have yet to wait till another winter before we are allowed to see the "Census of 1850."

It was a good omen for the new administration, that one of its first acts was the removal of this vain-glorious sciolist from the station which he had so long encumbered. We expect Mr. De Bow, who is an accomplished and experienced statist, will show that he knows the duty he was appointed for, by giving us, at as early a date as possible, a sight of the Census itself. That is what we want —the Census of 1850.

The dilatoriness of the British government in its official publications has long been proverbial among students of such matters. It used always to be stated, that twice or three times as long a period should be consumed between the writing of a document and its publication by Parliament, as was required by Congress. But Mr. Kennedy has changed all this; for the British census, which was taken in March, 1851, nine months after ours, is already completed, and published, and in the hands of the people, nearly a year in advance of any possibility of the issue of our census.

The population of Great Britain, "on the night of the 31st of March, 1851," was 21,129,967, which may be expected to double in 52 years. The increase in the last half century has been nearly 93½ per cent. The *Daily News* gives us some of the "curiosities of the census," of which we copy the following:

"The estimate is, that nearly five millions of those now living, will survive for fifty years and see the advent of the twentieth century. What an experience of human progress is likely to be theirs! the females exceed the males by more than a half million. Excluding from calculation the men absent from England as soldiers, sailors, and so on, there are to every hundred females a fraction more than ninety-five males—the excess of women over men being now in very much the same proportion it was at the census just taken a century ago. Of the children born alive, the number of boys considerably exceeds the number of girls—104 boys being born to 100 girls. This fact, compared with the one mentioned just before it, tends to show how much greater is the risk of early death, or removal beyond the seas, amongst males than females. The disparity of the sexes is greatest, it seems, in Scotland."

ANNUAL REPORTS.

The "Annual Report of the State Engineer and Surveyor on the Canals of New York," is a document of about 200 pages, with maps, plans, &c.

The "First Annual Report of the Trustees of the City Library" of New Bedford, describes the successful establishment of a *free* library of 6000 volumes, at a cost to the city of only $1812, and having an appropriation of $1619 in the hands of the managers for other purchases.

The 37th annual report of the "Directors of the American Asylum at Hartford," like its predecessors, is a model for clearness and fidelity. The 200 pupils are nearly all from New England, and 182 are supported by the bounty of their respective states. The "High Class," under Prof. W. W. Turner, has had seven pupils, and proved quite successful. Meetings of the educated Deaf and Dumb for religious worship and instruction have existed at Williamantic, Nashua and Boston.

The 29th report of the "American Sunday-School Union," pp. 41. The Society is erecting an ample and convenient building for its business, in Chestnut-street, above Eleventh.

PAMPHLETS.

COLLIER'S SHAKESPEARE.—Redfield, 110 and 112 Nassau-street, is publishing, in 16 parts, "The Text of Shakspeare Restored," or the Works of Shakspeare, with the Corrections of Mr. J. Payne Collier. With Introductions, Notes, Portrait, &c. Imperial 8vo size. Price 25 cents per number. In the advertisement we are told that—

"This is an *American Copyright Edition*, the Notes being expressly prepared for the work. The English edition contains simply the text, without a single note or indication of the changes made in the text. In the present, the variations from old copies are noted by reference of all changes to former editions (abbreviated f. e.), and every indication and explanation is given essential to a clear understanding of the author. There are several thousand of these annotations. The prefatory matter, Life, &c., will be fuller than in any American edition now published. It will be issued in weekly numbers until the whole is completed."

REFORM.—Mr. George Waddell sends us a pamphlet, pp. 24, 8vo, on "The Rights of Man," with he dwelt upon the importance of the erection of parsonages, and commented in very fitting terms upon the displacements from the ranks of the ministry which had been made during the year.

BUSHNELL.—Dr. Bushnell's two sermons, on "Common Schools and the Modifications demanded by the Roman Catholics," pp. 24, on the "Twentieth Anniversary" of his own settlement, pp. 32, have already been noticed in this paper. The first is published by Case, Tiffany & Co., and the other by Elihu Geer, Hartford.

HICKOK.—Rev. Dr. Hickok's discourse on behalf of the American Home Missionary Society at the late anniversary, has been published by the Society, pp. 27, with the title, "A Nation saved from Prosperity only by the Gospel."

SPENCER.—The "Discourse delivered at the Funeral of Rev. Levi Spencer, Pastor of the Congregational Church, Peoria," by Rev. Flavel Bascom, of Galesburg, has been published at Peoria, pp. 17. B. Foster, printer.

RAPPINGS.—John P. Jewett & Co., have published E. C. Rogers's reply to Rev. Charles Beecher on "Spiritual Manifestations." Mr. R. ascribes the alleged phenomena to the "automatic powers" of the brain. All these people begin their investigations precisely where common sense leaves off, to wit, by assuming that there are some extraordinary phenomena which Philosophy may or ought to investigate. pp. 64.

Rev. James Porter, of the M. E. Church, Boston, has published a pamphlet, entitled "The Spirit Rappings, Mesmerism, Clairvoyance, Visions, Revelations, Startling Phenomena, and Infidelity of the Rapping Fraternity, calmly considered and exposed." pp. 54. J. P. Magee, publisher, 5 Cornhill.

THE QUARTERLIES.

Kitto's "Journal of Sacred Literature," for April, comes to us from Crosby, Nichols & Co., the agents in the United States, through the hands of C. S. Francis & Co., of this city. Price, five shillings. The opening article is a curious disquisition on "The Scythian Dominion in Asia," as recorded by Herodotus, in connection with King Josiah's sovereignty in the territory of the Ten Tribes, as recorded in 1 Kings, 13. The argument is, that the Scythian irruption and conquest of Nineveh was simultaneous with, and the cause of the non-interference of the Assyrian movement with Josiah's warfare upon idolatry in the Land of Israel.

The articles are on Modern Contributions to the Study of Prophecy, The Sleep of the Soul, Sin before the Deluge, Life and Epistles of St. Paul, and Slavery in the Old Testament. The last named article defines slavery as "That condition in which human beings are regarded and treated as slaves."

"There are three orders of existences—things, animals, men. Men have rational life, animals have sentient life, things have life devoid of reason and devoid of sense. A slave, considered as a slave, has not rational life, for he has no will of his own. A slave, considered as a slave, has not sentient life, for his senses are the property of his owner. He is a possession, like a piece of land or a piece of furniture. He belongs to the goods and chattels of his master, being, like them, bought and sold, inherited and bequeathed; taken hither, sent thither, employed, as any other tool, in such service as his owner may please.

"Such is slavery in its essence. And it is thus seen that slavery is not service. Service involves an act of the will; in slavery the will is passive, an instrument in the hand of a master. The highest service is the service which the soul pays to God. The highest service is the most spontaneous. Adoration is a concentration on God of all our higher faculties of thought and emotion, through an intense effort of the will. Nor is slavery labor. In labor the will is free. The free man labors because he wills to labor; the slave labors because he is subject to his master's will. Hence slavery, in minimising the human will, minimises labor; and when the will is most intense, then is labor most productive. The essence, then, of slavery is the annihilation of the human will. No will, no freedom. A man robbed of his will is a slave."

RELIGIOUS INTELLIGENCE.

NORTH HAVEN.—Rev. S. W. Robbins, was ordained at North Haven and installed as Pastor of the Congregational church on the 15th of June. Services were conducted as follows: introductory exercises by S. W. Dutton, of New Haven; sermon by J. L. Dudley, of Middletown; ordaining and installing prayer by A. Putnam, of (East Plains) Hamden; charge to pastor by E. R. Gilbert, of Wallingford; right-hand of fellowship by A. C. Pierce, of Northford; address to the people by R. M. Chipman, of Guilford; and concluding prayer by Rev. Mr. Thayer, of (Mt. Carmel Parish) Hamden.

The pulpit to which Mr. R., accedes has some notoriety as the one formerly occupied by Rev. Dr. Benjamin Trumbull, who was one of the largest and most successful authors of his day. Besides several occasional discourses scattered through the period of his ministry, he published "Essays in favor of the claim of Connecticut to the Susquehannah country"—a "treatise on divorces," an "Address on Prayer and Family Religion"—a defence of the divided origin of the Bible in twelve discourses—the "History of Connecticut," in two vols., which appeared 1st vol in 1797, and the 2d vol in 1818—and also a "History of the United States to 1765." He was a native of Hebron, Con., was ordained in 1760 and died Feb. 2d, 1820. His burial place was among his own people, and his grave was pointed out to members of the council present, for the ordination of another in the succession to his pulpit.

P.

DURHAM, CT.—The Holy Spirit is in the midst of his people of the North Church About thirty of our youth are indulging hope. The Church is waking up, and we trust it may be rejoiced to see many more turning to Christ. The good work is characterized by stillness, solemnity and power.

J. B. C.

At a late meeting of the Presbytery of Catskill, held in Hunter, Greene Co., N. Y., the question of the Fugitive Slave Law, which at a previous meeting of Presbytery had been referred to a committee to report thereon, was freely discussed, and the following resolution finally agreed upon, viz.:

"That we can not subscribe to and endorse, but must express our strong condemnation of the principles of the Fugitive Slave Law."

MIDDLESEX CO., CT.—The First Cong. Society in Lyne has increased the salary of its pastor $150; the Society in Clinton by $100; and the Society in Chester by $200.

NEW JERSEY.—The annual meeting of the East N. J. Baptist Association was held at Scotch Plains on the 7th and 8th inst. The opening sermon was preached by Rev. S. S. Parker, of Paterson, from 1 Cor. 2: 2. His subject was—THE PREACHING OF CHRIST CRUCIFIED; and he showed this to be *the preacher's theme, the preacher's business, and the preacher's power.* The discourse was very able and elaborate, and produced a deep impression. Other sermons were preached during the session, by Rev. Messrs. Verinder, of Jersey City, Parmlee, of New York, and Anderson, Editor of the N. Y. Recorder. That of the latter, upon 2 John 3: 8, theme, *the new birth*, was one of the most lucid, eloquent and powerful sermons to which an audience ever listened. The letters from the churches breathed an excellent spirit, and exhibited a cheering progress. Three young churches were received into the Association, making the present number 38. 171 baptisms were reported. Total membership 4800. Gain over last year 173. The benevolent contributions, which were reported, amounted to over $11,000, being an increase over last year of more than $2000.

A deeply interesting session of the Sunday School Convention connected with the Association, was held upon its adjournment.

QUINTUS.

DUBUQUE.—The agent of the "American Woman's Educational Association," lately visited this place with a view to establish an institution for the education of females, after the model of the Female College at Milwaukee, upon condition that the public will raise $10,000 for the needed building. He writes to the *Congregational Herald*, that—

"The ministers, the leading citizens, and the community generally have taken hold of the work nobly, and determined to proceed, at once, to the erection of a large and commanding edifice, after the model of the Female College at Milwaukee, at an expense of some $10,000. Eight thousand are already subscribed, and one gentleman was confident of being able to add $2,000 to his paper. The Board of Trustees, already incorporated under a general law, embraces the prominent capitalists and active business men of the city."

THE SUCCESSION FOUND.—A Williamsburgh correspondent of the *Presbyterian Banner* describes the recent transfer of allegiance of the Church, of which Rev. Dr. Finley, Ph. D., is pastor, from the Reformed Presbytery (Covenanters) to the Old School General Assembly. They were, he says, convinced that the *only true ministerial succession* from the Apostolic Church has, at least in the United States, come through the Assembly; and still more convinced that the piety of the ministers and of the people of the Assembly is more after the Apostolical pattern, than is to be found in any other organization. The ancient usages of our Church are strictly observed in Psalmody and the administration of the sacraments.

OSWEGO PRESBYTERY.—This body held its semi-annual meeting at Constantia, June 7. A motion to rescind the resolution against sending delegates to the General Assembly, N. S., was postponed till the winter meeting. The *Rel. Recorder* says:

"Dr. Condit, of Oswego, and the Church of which he is the pastor, were dismissed to unite with the Presbytery of Mohawk, Old School. He was dismissed with regret, and he will take with him the prayers and kind wishes of the brethren he has left. He has long been a member of this body, and is well known among us as a discreet, amiable and christian man."

REV. A. H. CLAPP.—Some of the newspapers have been making themselves merry over the apparent incongruity of a statement that Mr. Clapp had been released from his pastoral charge for a year in the hope of recovering his health, and another statement that he had engaged in the service of a manufacturing company in Boston at a much larger salary than his parish gave.

"An explanation, in the Brattleboro Eagle, says that Rev. A. H. Clapp of that village, leaves his church on account of worse than enfeebled eyes, and has entered the treasurer's office of a manufacturing company in Boston, at a salary less than his previous one, and for the purpose of earning a living, and thus saving his eyesight. His disease is a dangerous affection of the optic nerve, threatening total blindness. He is poor, and must live while undergoing treatment."

THE WHITE HOUSE.—A correspondent of the Christian Mirror, "A Pastor," makes the following statement which will gratify every pious heart:

"I am sure that many parents will rejoice to know, on unquestionable authority, that the Presidential Mansion is a house of prayer. Daily social devotions, attended on Sabbath morning by all the inmates of the house, together with the constant recognition of God at table, while they mark the highest household in our land as exempt from the malediction pronounced against those "families that call not upon the name" of Jehovah, may serve to encourage Christians and set a good example to all."

PROFESSOR PORTER.—Prof. Noah Porter has recently sailed for Europe, in company with Mr. Merriam, the Springfield publisher. He proposes to spend the summer in travelling for the health of himself and wife, and the winter following in study at Berlin.

RETURN OF PROFESSOR STOWE.—Professor Stowe arrived in Boston on Wednesday in the steamer Canada from Liverpool. He looks the better for his visit to the old world. Mrs. Stowe remains in England, where she is receiving the hospitality of the friends of freedom.

A COLONY OF CHURCHES.—The Loring mansion in Somerset street has been levelled to give place to the new edifice of the Church of the Unity. The rear wall of this church will be in close proximity to the church edifice occupied by the Second Unitarian Society, and also to the Swedenborgian Church, while Rev. Mr. Kirk's Church is within speaking distance of the same locality. Four churches, occupied by religious societies of very different sentiments, will thus be within a few rods of each other, though each one is upon a different street. The location is very central and retired.

In another part of the city, four churches are so near to each other, that the telegraph wires are stretched from tower to tower. This, we believe, is the only bond of union between the four religious societies; but it is so slight and so far removed from earth, that it causes no uneasiness.—*Boston Transcript.*

REV. J. G. ONCKEN.—We regret to learn that Mr. Oncken's recovery from the injuries he received at Norwalk, is so slow, that he has been obliged to disappoint many who have looked for an early opportunity of seeing and hearing him, by suspending all public engagements. He was examined on Monday of last week, by Drs. S. D. Townsend, J. M. Warren and A. A. Gould. They decide that the injury to his ancle is very serious, it having been badly strained, though without any fracture that can now be detected; that if sufficient rest is allowed him, recovery may be looked for in from three to six months, though absolute rest may be necessary for a much shorter period only; that he should retire into the country for *at least* a month, after which his ability to labor can be better judged; and that a continuance in public efforts at present might postpone his recovery indefinitely.—*Watch. and Refl.*

Rev. Alfred Emerson, who was lately dismissed from the pastoral charge of the Congregational Church at South Reading, Mass., has declined the call to the First Church, Quincy, Ill., and accepted the appointment to a Professorship in Western Reserve College, Hudson, O.

HOPKINTON, N. H.—Mr. Marshall B Angier was, on the 8th inst., ordained as pastor of the First Congregational Church and Society in Hopkinton, N. H. Sermon by Rev. L. H. Angier, Condord, Mass.

ENCOURAGING ADDITIONS.—We are gratified to learn that some forty-three persons were added to the Second Presbyterian Church of Williamsburgh, New York, of which the Rev. Dr. J. B. Finley is pastor, on last Sabbath.—*Presb.*

PROFESSOR OF DIVINITY.—The General Assembly of the Free Church of Scotland has appointed the Rev. Patrick Fairbairn, Professor of Divinity in the College of Aberdeen. Mr. Fairbairn, who has accepted the appointment, is an accomplished scholar and divine.

We are glad to learn that the Rev. J. D. Potter, a devoted and talented minister, is supplying the Congregational Church of Rockford. We trust that under his labors this Church may be greatly quickened and strengthened, as many churches in the east have been, where he has labored.—*Cong. Herald.*

REV. A. S. KEDZIE, having received an invitation to the Congregational Church in Union City, Michigan, was by mutual council, at his own request, dismissed from his pastoral relations to the Congregational Church in Kalamazoo, Michigan, on the 26th of May.

J. B. C.

ABUNDANT LABORS.—A Baptist missionary in South Africa thus speaks of the abundant labors of the Rev. Mr. Morgan, a Scotch missionary laboring there:—"He preaches uniformly four times on the Sabbath, twice in English and twice in Dutch, trains his own choir, and conducts his own singing and his own Sabbath-school, and has charge of a numerous mission and charity school, in which he spends much of his time during the week days. He is also a soldier chairman or secretary of all the benevolent societies in the town, and generally gets up their reports."

DEPARTURE OF MISSIONARIES.—Rev. E. P. Hastings and Rev. Joseph Scudder with their wives, have embarked in the Niobe, Capt. Evans, for Madras. Both families are to be in connection with the Tamul mission of the American Board.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—At a special meeting of the Board of Foreign Missions of the Presbyterian Church, held in Philadelphia on the 30th ult., the Rev. J. Leighton Wilson, formerly a missionary to Africa, was appointed a Corresponding Secretary of the Board.

SYRACUSE.—Horace White, Esq, has presented St. Paul's Episcopal Society with the beautiful house and lot-located on the corner of Jefferson and Warren-streets, as a parsonage. The premises are valued at $6,000.

FREE CHURCH.—St. Michael's Church, Bloomingdale, New York, has lately been made a free church, by the Rector, Wardens and Vestry of the same.

CHICAGO.—The churchmen here have with great liberality, responded to the demand of the poor, and have subscribed the amount necessary for a church that will accommodate 300, and which shall be *forever* free. It will be opened about the middle of June, entirely free from debt. Two congregations—St. James' and Grace—have united in the enterprise. A zealous missionary has been called to take charge of the new church.

The Western Seamen's Friend Society propose to sustain the enterprise of a Boatmen's Church at St. Louis, from this time forward, provided the efforts now being made to pay off the debts of the church shall prove successful.

Rev. Hosea Ballou, 2d, D.D., of Medford, has been elected President of the Tufts College, now being erected on Walnut Hill, in Somerville.

CHINA.—The London Missionary's Society's missionaries in China have just completed the translation of the Bible into the Chinese language. Referring to this fact, Dr. Medhurst says:

"We cannot help considering it a remarkable Providence that our Translation Committee should have brought their labors to a close just at the time when either we may be called to 'take up our carriages' and remove to a place of safety; or to enter upon the wider fields of missionary labor opening before us, far exceeding the most earnest expectations and warmest wishes of the friends of China."

ILLINOIS.—There are but few Congregational churches in this state south of this river. This may be accounted for in part, from the fact that fewer from New England (where this form of church polity prevails almost exclusively) have settled in southern Illinois. There are at present in the northern part of the state about one hundred and fifty Congregational churches, and not far from one hundred and twenty laboring ministers.

CALIFORNIA.—Rev. Eli Corwin formerly of Newburgh, N. Y., and a graduate of the New York Theological Seminary, was installed Pastor of the Presbyterian church in San Jose, on the 20th of April. Invocation and reading of the Scriptures by Rev. F. Buel, Agent of the Bible Society. Sermon by Rev. I. H. Brayton, of Marysville.

S. S. UNION.—The Rev. N. Munroe, has been appointed Secretary of the N. E. Collecting Agency of the American Sunday School Union. Mr. Monroe has accepted the appointment, and entered upon the duties of the office. His official address will be at No. 9 Cornhill Boston.

PRESBYTERIANS.—The Old and New School, between them, have not less than 3,700 ordained ministers, 5,000 churches or congregations, and not far from 376,000 communicants, or actual members. Probably as many as a million and a half of people, if not more, are more or less under the influence and instruction of these two great branches of the Presbyterian family of churches.

CHANGE OF CHURCH RELATION.—The Philadelphia *Christian Observer* says: at an adjourned meeting of the Fourth Presbytery of Philadelphia, on the 2d of June inst., the Rev. Jacob Helffenstein, Pastor of the German Reformed Church in Germantown, was duly received, on application as a member of Presbytery, in the manner prescribed in the Constitution. Mr. Helffenstein has long been known in this section of the church as an able and highly esteemed minister in connection with the Synod of the German Reformed Church, from which he has withdrawn, on account of the Romanizing errors that are apparently countenanced by the majority of that Synod.

At the same meeting, Mr. Adams, a licentiate of the Methodist Episcopal Church, who had been invited to supply the pulpit of the Lombard-street (colored) Presbyterian Church, was examined and received under the care of Presbytery, as a candidate for the ministry.

EPISCOPAL MISSION SECRETARY.—Rev. Samuel D. Denison, of Plymouth, has been elected secretary and general agent of the Episcopal Foreign Committee. He will devote himself to the special object of obtaining MEN and MEANS for the enlargement of the work under the care of the Committee.

SOUTHBORO'.—Rev. D. M. Elwood, of Trumbull, Conn., has received a unanimous call from the Orthodox Congregational church and society in Southborough, Mass. He will probably accept.

VERMONT CONFERENCE.—Vermont is an exception to the rule of ministerial scarcity. For several years past we have not only supplied our own appointments but have preached to our neighboring Conferences at the rate of three men each year, and still there are a few more left of the same sort, or as the sportsmen have it, "as good fish in the pond as have been taken from it."

HAVERHILL.—Rev. Leonard S. Parker, was installed pastor of the Winter-street church, Haverhill, on Wednesday, the 1st inst. Invocation and reading of the Scriptures, by Rev. Mr. Tenney, of North Haverhill; introductory Prayer, by Rev. Mr. Brown, of Andover; Sermon, by Rev. Mr. Whiting, of Reading.

NEW HAMPSHIRE.—Of the 163 ministers of the state *ten years* ago, only *thirty-two* occupy the positions they did then. Of the pastors of the churches ten years ago, Belknap Association retains 4, Caledonia 1, Derry 3, Harmony 2, Hopkinton 3, Hollis 4, Lancaster *none*, Deerfield *none*, Monadnock 4, Piscataqua 2, Sullivan 4, Union 4, Orange 2, and Strafford 1. And yet of the 163 pastors ten years ago, 12 only have died.

CUMBERLAND PRESBYTERIANS.—There are in connection with this Assembly 22 Synods; 79 Presbyteries; about 1250 Churches; 900 Ministers; 250 Licentiates; 160 Candidates; near 100,000 Communicants. As the result of the past year's labor, about 6000 conversions; the increase of members over 6000; about 1200 adult baptisms; and 1000 infant baptisms.

MISSIONARIES FOR IRELAND.—An interesting event took place at the parish church of Wonston, Hants, on Tuesday last. Four missionaries to the Roman Catholics, in connexion with the Society for Irish Church Missions, were ordained by the Bishop of Tuam.

JEWS.—A Smyrna correspondent writes to a Marseilles journal: "The Jews in our town are in the greatest misery, living from hand to mouth, and their quarter presents the most lamentable spectacle. Merchants who have Jews in their service are obliged to have them escorted by guards."

CONSOLIDATION.—We learn from the Congregationalist that a proposition has been made to the American Education Society by the Society for aiding Western Colleges, to unite the two societies, whose objects are somewhat similar in their nature, under one government.

"BRITISH HOME MISSIONS."

BY OUR ENGLISH CORRESPONDENT.

There are three societies sustained by the Congregational churches of England,—the Home Missionary, the Irish Evangelical, and the Colonial. The report of the speeches in reference to home operations presents what would be curious and interesting matter to the American Christian.

"This Home Missionary Society occupies 122 stations in forty counties of England. The population among whom these labors are sustained has been computed at 46,000. The agents extend their operations over 226 parishes, and occupy 405 chapels and rooms for preaching, in 389 hamlets, villages, and towns. The duties they are called to perform require lengthened, and many times weary journeys, by day and night. The congregations to whom the word of life is thus ministered, number about 36,000 hearers, with nearly 43,000 Sabbath-school scholars. To put into circulation 100,000 tracts, and 67,000 religious periodicals, and procure the sale of 2,500 copies of the sacred Scriptures, is a service which the agents of this society have been accomplished to perform. Additions of 426 members made to the mission churches during the year testify some measure of success in the work; while the total number of 4,950 members in church-fellowship, warrants the assumption that life and power accompany the services at the missionary stations. Forty-seven missionaries and five students constantly engaged and wholly upheld by the society, and fifty-three ministers of churches as guarantees, aided by its funds in missionary work, serve as central powers in their several localities in the warfare against sin and ignorance."

It must not be assumed that this society does all the labor which is done of this kind. Almost every Congregational church is a home missionary society in its own neighborhood, and has its district mission. Of the nature of this work, and of the obstacles and opposition which have to be encountered, extracts may be made from a statement made by a Suffolk minister, who was one of the speakers. The place is that from which the celebrated Horace Walpole derived his title, and is chiefly the present property of the Earl of that name. The feudal and clerical influence is there combined in potency, as in many a rural district:

"Three or four years ago, some people resolved to carry the Gospel into a dark and benighted place called Orford, where there resided a clergyman of the highest Puseyite principles. With the exception of a very small Primitive Methodist chapel, there was no opportunity for the people to hear the Gospel preached. Some of us one day went to Orford Castle, and preached there in the open air, giving the people to understand that we would continue the same course throughout the summer week-day evenings, and also on Sabbath evenings. Several times I got a friend to take my pulpit, and rushing away as quick as possible from the afternoon service, I went to this village, twelve miles distant, in a gig, and preached to the people under Orford Castle; on week evenings also I sometimes found myself there in company with other brethren on the same mission. And what was the effect of our labors? Why, nearly the whole of the people, 600 or 800 persons, turned out on these occasions. We were told that no one was at home, but yet all the village came to hear us. The parish clergyman, Puseyite as he was, dared not say a word against us, so strong was the general feeling in our favor.

* * * * * * *

"The whole town is the property of a certain marquis, and if any one does anything to rouse the ire of the clergyman, he is at once directed to leave his home, and go elsewhere. The Gospel, therefore, cannot be preached with effect to such a population, unless the preachers are sustained by some such society as this, unless they are persons who can go among the people untrammelled, and without liability to interruption. This is only a specimen of multitudes of cases of a similar kind that might be mentioned to you."

AN ADDRESS

To the friends and patrons of the American and Foreign Christian Union, in behalf of the Waldensian Synod and their Moderator, the Rev. J. P. Revel.

The undersigned, the Officers of the American and Foreign Christian Union, in the name and behalf of the Board of Directors, beg leave to introduce to the friends and patrons of the Society and the Christian community generally, the Rev. J. P. Revel, the Moderator of the Waldensian Synod. Mr. Revel comes among us as a delegate from that body, to represent its present state and prospects, and to obtain aid in its behalf. He arrived in New-York, in the early part of May, and received a cordial welcome, both from the Board, and from the Society at the recent Annual Meeting. And we cannot doubt that the churches of this country will highly approve of the object of his mission.

This Society has long taken a deep interest in the Waldensian Churches, and from first to last, more than $2,500 have passed through its treasury to their Synod, to aid in the construction of Churches, the education of young men for the ministry, and the work of evangelization. And one of its Secretaries has three times visited those churches, (in 1837, '43, and '51,) and made himself well acquainted with their position, opportunities of usefulness, want of aid from abroad, and other subjects which concern them and the mission to which the Head of the church has called them.

It is the deliberate opinion of the undersigned that there is not a body of professed christians in the world, who have so important a field of usefulness set before them as have the twenty-three thousand Waldensians, (men, women, and children,) —for that is their present number. For ages they were shut up in their mountain home, confined to a small district lying between two rivers, occupying a very poor country,—in the greater part of which, weiner reigns for more than half the year,—at frequent intervals harassed by cruel persecutions and nearly destroyed by thirty-five bloody wars,—twelve of which were waged for their avowed extermination,—the ancestors of these people heroically maintained the Truth. "Protestants before the Reformation," they preserved a pure Christianity during centuries, whilst all the rest of Christendom was involved in the darkness of superstition and error. Before Luther, before Huss, before even Wicklif, their Missionaries, going two by two on foot, visited the scattered little groups of the faithful throughout Italy, Sicily, France, England, Holland, Germany, the valley of the Danube, and even penetrated into Asia Minor, and although nearly extirpated by the dreadful war of 1688—'91, (inasmuch that only about three thousand were left,) yet they were still "a light shining in darkness."

From 1691 to 1848, though much oppressed, they were not persecuted as in former times. Buonaparte was their friend, but under the French rule (from 1801 to 1814) French Infidelity was a poor compensation for protection. But since May 1848, their position has been wonderfully changed. The constitution which Sardinia received from her King Charles Albert, has secured to them their civil and religious rights to a great degree. Now, they can live where they please, throughout all Piedmont, and many hundreds of them reside in Turin, Pignerol, Casale, Genoa, Nice, and other places—in some more, and in others fewer. Each group, however small, will become a *nucleus* of a Protestant movement, if proper measures be taken to open a Chapel, and station a suitable religious evangelist or pastor among them.

God has wonderfully prepared the way for their doing a great work. For twenty years and more, primary schools, academies, and a college, have been establishing; embracing, not far from ninety young men in the latter, and more than four thousand in the first named. Through the

Editors' Cable.

THE TRANSLATORS REVIVED: a Biographical Memoir of the authors of the English Version of the Holy Bible. By A. W. McClure. New York: Charles Scribner. 1853.

A labor of love, undertaken with enthusiasm, prosecuted with fidelity and success for several years, and at last brought to a prosperous conclusion, is here presented in its fruits to the public. Mr. McClure has labored with great assiduity to perfect his volume, in all its details as well as in its general course and method; he has collected a great number of interesting and suggestive facts, illustrative of the fitness of the translators of the Bible for that most difficult and responsible work; and he presses the conclusions which he derives from his survey of their history with skill and force. His book is opportune. The temper of the times will be gratified with the publication of so careful and elaborate a portraiture of the Translators; and we trust, and doubt not, the results of his research will have wide circulation.

When we match against the fifty men whose scholastic attainments and fame are here represented to us, the two or three respectable Baptist partizans who have lately undertaken to issue a new version of the Bible in New York, going into the work with the predetermination to crowd their special notions upon the sacred text at every turn—the contrast is not very flattering to the latter. If any body can go further in his sectarian zeal than to translate Luke 3 : 16, after this fashion, we should like to hear of him: "John answered, saying unto them all, I indeed immerse you in water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; HE SHALL IMMERSE YOU IN THE HOLY GHOST, AND IN FIRE." If the influence of the Holy Spirit is any where represented in the Scriptures as a vat or reservoir, into which the penitent is to be dipped, our studies have failed to discover it; yet this it must be, if Messrs. Cone and Wyckoff are to be trusted here. If the baptism by fire was accomplished when the tongues of fire sat on the heads of the disciples, we know what was meant by it. But if it is never to be accomplished till the disciples of Christ are plunged all over in similar fire, the Christian dispensation must be postponed. It can hardly be considered as yet inaugurated. The only immersion in fire of which the Scriptures speak is for others than the elect.—The truth is that these men are bewitched with their-fond doctrine of immersion. They have held the clouded glass so long between their eyes and the Sun, that the Sun itself is almost blotted out for them. Christ would hardly seem a sufficient Savior to them, unless they thought they had evidence that he was immersed. And the whole stress and pressure of the Gospel is made by them to bear on this one rite, in which they do not themselves follow the pattern they prescribe as inviolable. To put such men against the original translators of King James' version, is burning gas to blot out noon.

THE COMPLETE WORKS OF SAMUEL TAYLOR COLERIDGE. With an Introductory Essay on his Philosophical and Theological Opinions. Edited by Prof. Shedd. In Seven Volumes. New York: Harper & Brothers, Publishers. 1853.

This complete and admirable edition of the works of Coleridge goes steadily and rapidly on in the course of publication. The sixth volume has just been sent us, containing his articles on Church and State, and the specimens of his Table Talk. We have only to repeat, what we have said in substance several times before, that no student of English Literature can afford to be without personal knowledge of whatever is distinctive in the beliefs or in the character of Samuel Taylor Coleridge; and that no one who wishes to obtain his works will hereafter have any difficulty in making selection among editions. This of the Harpers, under the skillful and scholarly editorship of Prof. Shedd, is as much better than all that preceded it, on this side of the Atlantic, as *The Independent* is better than all other papers, or as this particular Tuesday on which we write is hotter than all other known Tuesdays since last September.—The first of these comparisons is too obvious to be slighted; and the second is forced upon us. Coleridge somewhere declares, we remember, that a writer 'ought never to pick Nature's pocket'; but when that pocket is turned toward him, so superabundantly full of hot days as it seems to be now, it is hard if he may not borrow a single one of them for another than its original purpose.

THE ENGLISH HUMOURISTS OF THE EIGHTEENTH CENTURY. A Series of Lectures. By W. M. Thackeray. New York: Harper & Brothers, 329 Pearl-street. 1853.

It must have been a strong compulsion that made the renowned disciples of Dr. Webster in Franklin Square willing to print Humourists instead of Humorists, on one of their own title-pages. The very types, it would seem, must have looked askance at this unexpected invasion of usages which they have been taught to regard as long since antiquated and buried. We fancy that the resolution of John Bull was for once too much for the rules of the publishers; and that the modern Harpers, like their ancient British prototypes, had to change the chord to the Patron. All honor to them, we say. smit 's is well worth the trifling sacrifice. It The Boo Lectures, seven in number, on contains the Steele and the others, which Swift, Addison, ... d last winter to brilliant Mr. Thackeray deliver... Boston. Our esti- audiences in this city and n... ecural historimate of their keenness, wit, and ... expressed cal truthfulness and value, was fully ... to at the time of their delivery. It needs only be added now, that as published in the present handsome volume they are enriched by manifold illustrative foot-notes, and that it is as easy and pleasant to read them as it was delightful to hear them. Very rare and noble qualities, of mind and heart, are united in their author. Currer Bell was not far astray in her measurement of him.

HISTORY OF NEW YORK from its earliest settlement to the present time. By W. H. Carpenter and T. S. Arthur. Philadelphia: Lippincott, Grambo & Co.

HISTORY OF MASSACHUSETTS from the earliest settlement to the present time. Philadelphia: Lippincott, Grambo & Co.

These two volumes are specimens of a series, entitled *Lippincott's Cabinet Histories of the States*. Such a series will supply a great deficiency. The idea is a good one, and the execution thus far seems highly commendable.

WOMAN AND HER WISHES; an Essay, inscribed to the Massachusetts Constitutional Convention. By Thomas Wentworth Higginson. Boston: R. F. Wallcut, 21 Cornhill. 1853.

An exceedingly graceful and vigorous pen has written this essay. It is learned without pedantry, witty without affectation, and perfectly good humored—which is more than can be said for most writings on the subject. Whether the Constitutional Convention of Massachusetts, to whom it is inscribed, will be moved by it to put the ballot-power into the hands of their wives and daughters, remains to be seen; but we venture to affirm that no one of them will read it without gaining some new and entertaining knowledge, or without acknowledging the sincerity and earnestness of its genial author. It is rather hard, too, we confess, to answer it. Nearly everybody will agree that some one or more ladies of his particular acquaintance are more worthy to vote than any of his male friends. But the trouble seems to lie in generalising the proposition. From this most people shrink; though Mr. Higginson, with ancestral intrepidity, has no difficulty about it.

For ourselves we must say that we would rather the lady to whom we owe special allegiance would tell us how to vote, and not do it herself; would reprove us for the forgetfulness of proprieties at the caucus, and not be there herself with threatening finger and sharpened voice, to call us to order for them; and would quicken and refine us in the quietness of home, by the culture attained through domestic duty, instead of competing with us in the rough activities of a professional career. But if others think otherwise, let them have their preference. 'Woman, and her wishes,' by all means say we. It is a perfectly safe motto, too, for the most conservative to adopt; for whatever the race of women wish, they will be amazingly certain to have, in the end.

The following extract shows the quality and sparkle of the essay:

"We need the feminine element in our public affairs to make us better. I cannot agree with those who deny that there are certain differences of temperament between the sexes; God has a great purpose in these; let us not deny them, nor let us waste them. It is precisely these feminine attributes which we need in all the spheres of life. Wherever the experiment has been tried (as among the Quakers) it has proved successful: it will yet be tried farther. The noble influence of Manuelita Rosas, in Paraguay, over the policy of the stern dictator her father, is but a hint of what is yet to come, when such influences shall be openly legitimated. Woman, as a class, may be deceived, but not wholly depraved; society may impair her sense, but not her self-devotion. Her foot has been cramped in China, and her head everywhere; but her heart is uncramped. We need in our politics and in our society a little more heart. The temperance movement would lie dormant in many of our towns, but for the sympathies and energies of women. The anti-slavery movement had hardly made its way to the masses till a woman understood, to explain it. And the western editor's objection to the 'Woman's Rights movement' seems to me to be one of its strong points; that 'if it should prevail, we may yet see some Mrs. Stowe in the Presidential chair.'

It sounds strange to American ears to hear of a woman as head of a nation. But our English ancestors, three centuries ago, living under the government of a woman, would have been equally astonished to hear of a commonor as being at the head of a nation. Any innovation seems daring until it is made, and when once made, it is called 'an institution,' and then any farther change is daring.

The fatal inconsistency of those who protest against any innovation in the position of woman, lies in the fact that they have tolerated so many innovations already. Once admit that she has been wronged, and the question recurs, whether she has yet been fully righted. We have conceded too much to refuse farther concessions. She must be a slave or an equal; there is no middle ground. If it is plainly reasonable that the two sexes shall study together in the same high school, then it cannot be hopelessly ridiculous that they should study together in college also. If it is common sense to make a woman deputy postmaster, it cannot be the climax of absurdity to make her postmaster general, or even the higher officer who is the postmaster's master. Methinks I hear again the old shout of the nobles at Prague, '*Morieniur pro rege nostro—Harriet Beecher!*'

"It is feared lest there be a confusion in the nature of the two sexes, from these wild propositions? But nature commonly provides adequate means in seeking an end. If those distinctions are not strong enough to protect themselves, it is useless to try to guard them. Lucy Stone said, 'Woman's nature is stamped and sealed by the Creator, and there is no danger of her unsexing herself while His eye watches her.' Nature has everything to fear from constraint, nothing from liberty. The only demand of our female reformers is to be set free. Beyond that, let all decisions be made by those whose business it is. 'Woman and her Wishes' is the title of this essay, not woman controlled by the wishes of man. As the powers of the body are divided between the sexes, (physicians say,) giving man the greater power of exertion, and woman the greater power of endurance, so it can hardly be doubted that the shading of difference, without inferiority, runs through all the spiritual natures of women and of men. Of these let there be an union such as God joins and man cannot put asunder; an equal union of hearts, of homes, of lives, of rights, of powers; not tyranny on the one side, disguised as courtesy,—nor criminal self-extinction on the other side, where God demands only a noble and mutual self-consecration.

"'Then reign the world's great bridals, chaste and calm,
Then springs the crowning race of human kind.'"

"TUNE AUTHORSHIP."

MESSRS. EDITORS:—I was glad to observe, by a recent number of *The Independent*, that one at least of your many readers felt a sufficient interest in American Psalmody in general, and "Tune Authorship" in particular, to ask that justice might be done to an American composer, though heretofore unknown to the public. I for one never before knew who the author of the beautiful minor melody "Mount Calvary" was, but had I been asked should very likely have replied that I supposed it to be of German origin. I wish to express my thanks to Mr. Adams for the information given in his letter, while at the same time I must beg leave to take partial exception to his closing remark. Alluding to other manuscript music in possession of the same author, he says:

"Could it be published in some New York collection and marked *German*, I have no doubt that most of it would pass for much of a high order."

I have a great respect for Germany and German music. Germany has done more for music *as an art*, than any other country; and much of her church music, *as there performed*, is to my ear and heart most excellent. But because I love good German music, I do not see why I should love good American music any the *less*. On the contrary, since hearing the best of German music I feel all the better prepared to appreciate that which is good of my own country's production.

A dear friend once said to me on making a new acquaintance, "Every new friend I make *enlarges my heart*, and makes room for *still more* friends. I love my new friends, but I do not love you any the less, my *dear old friend*. One, but my heart has grown *bigger*." That is my doctrine. I love what is good *because* it is good, wherever found. And the more I see that is good and loveable, the more I love. I pity him whose heart is not daily "growing bigger," the more he sees of the beautiful and the good. At the same time, it seems to me that no one possessed of "natural affection" can help feeling a little more interest in that which is good, great, or noble,—the offspring of his own country—his "*dear old friend*,"—than that of foreigners or strangers.

I cannot yet believe that the *people generally*, who are most interested in church music in this country, feel any *less* interest in a tune that is not marked "German," or that makes no foreign pretensions. I may be mistaken on this point, but my experience thus far has led to this opinion. I should like to ask your correspondent if he thinks that "Windham"—a tune dear to almost every devout Christian heart—would have been any more popular had "German," or "Handel," or "Bach," or "Mozart" been over it, instead of plain "Daniel Read"? True, some musician may ask, "Who is Daniel Read?" Not so significantly, that *he* "never heard of and add sig... What of that? Daniel Read's him before." name is valued and esteemed just where he would be if it might be when he wrote undoubtedly wished among the people of God his beautiful tune, viz. Millions of such have —the devout worshipers wafted their souls "up to the courts above" through the medium of this sacred song. Like many others, it has borne the incense of praise and prayer up to the throne of God "as a sweet smelling savor."

I am aware that some will say that thousands who sing the tune neither know nor care for the author,—but what of that? It only goes to prove still farther that they (the people) love the music for its own sake, or its adaptedness to their wants. Sacred music is the medium of praise, as language is of prayer, only that it has a more powerful influence on the heart than mere language can have. And what if the author's name is never known to many whose hearts have been warmed and cheered by his productions? I care not how humble or secluded he is who has helped me to raise my soul in humble adoration to the throne of God, I love him and bless him for the assistance he has rendered me. And if "he who gives a cup of cold water to a disciple in the name of a disciple shall not lose his reward, neither will he who *as a disciple* has caused, by his sacred songs, "love and praise to glow" in the hearts of the people of God. If I should ever be so happy as to reach the blest abode of the redeemed who sing that song which no mortal can learn, and could there be told that I had while on earth been the means of cheering the humble pilgrim while on his journey here, by filling his mouth with a sweet song of praise, I should feel, it seems to me, to thank God that I had ever lived on the earth.

Again, look at the tunes most useful in the churches, now sung by Christians of all denominations throughout the length and breadth our land. Who are their authors? Is "*German*" over "Greenland's icy mountains"? Did the author of "Hebron" and "Boylston," or of "Ortonville," ever "extract" or "arrange" anything from any foreign source whatever, that has been a hundredth part as useful as either of the above tunes? What has immortalized "Coronation"? No foreign name or title certainly ever gave these tunes currency, and in what part of the United States are they not sung?

There is soon to be issued from the "New York" press an extensive collection of church music. Every page is filled, and much "new matter" has been crowded out, but I will guarantee that plates already stereotyped shall be set aside to make room for a "few more" from that venerable composer, till now unknown to the public, Mr. Stephen Jenks, if your correspondent will send them to me in the course of a fortnight. And should they prove as good as "Mount Calvary," I promise him there shall be no necessity, in order to render them useful or popular, for attaching any other name to them than his own.

Yours truly,

WILLIAM B. BRADBURY.

From the Oxford Chronicle, May 21.

"THE TRIP TO NUNEHAM."

A PROSAIC POEM, BY JAMES WARNE. PRINTED FOR PRIVATE CIRCULATION.

The columns of this paper, of May 7, contained a record of the untimely death of Mr. James Warne, and a brief testimony to his moral worth and rare intelligence; and it will not be unacceptable to many, and no unwarrantable violation of the modest reserve which characterized the deceased, to present a few extracts from a little production, the knowledge of which has been confined to a limited number of friends. No attempt at criticism will be made; the "prosaic poem" is without pretense or elaboration, and may almost be said to have been improvised. The extracts will give an interest from the indications they afford of the character of the mind of the writer; and from the insight they give into the habits of a class of persons which would be merry and wise, accounting that rational pleasures and pure enjoyments are strictly compatible with religious feeling and a reverent habit of mind. The poem attempts, in an easy and natural style, to describe *A Trip to Nuneham*, made by a party of religious and religiously-disposed persons, on the day of Oxford races in 1849. The preliminary discussions on the questions—Who shall be invited? and what provision shall be made? who shall provide? are described with a humor very characteristic of the writer:

"First the day,
'The big, th' important day,' was chosen out,
And chosen well; for, on that selfsame day,
Assembling from their several parts, post-haste
To witness noble steeds, by lash and spur
Urged to unnatural speed, 'mid frantic shout,
Mingled with oaths, from the excited crowd.
We deemed it wise on such a day to shun
Our pleasures higher, and far more refined.

The day thus fixed, now 'gan the loud debate—
'Should brethren on this voyage go alone,
Or should they friends invite to share their joy?'
Some out-door two, of earnest stuff compact,
Much wished to go alone; the wiser ones,
Emphatic said, 'Nay, we must have the ladies.'
Their cry was taken up; the general voice
Right strong was, 'Yes, we must have the ladies.'
So the decree went forth, 'mid loud acclaim:
The tender husband, he might bring his wife;
The amorous swain, his lass; the brother kind
Might bring his sister dear; whilst he, poor wight,
Who wife had none, nor lass, nor sister dear,
Nor tender sister dear, might ask a friend
To share his mournful joy—to talk with him
Of Plato's genius, or his poor failings.
The beaten tracks pursued by common minds.

But now arose a question big with fate,
What shall we eat? What drink? How shall our food
On the feast-day be cared for? One his voice
Gave loud for fish, another held that fowl
Was food for dainties sent; some were the thought
That flesh of beeves was best; much we discoursed
Of fish and fowl, of veal, and tender lamb,
Of salads crisp and cool, of fruity pies,
And Lucullan feasts, and pondering mass lost.'"

A triumvirate of stewards is chosen, whose mérits are duly recorded:

"At length th' eventful, wished-for morning comes,
And to the water side dilligently we haste,
Prepared to venture forth. Across the sky
Floated some darksome clouds, foreboding rain.
Steam we discern the mighty on their engine,
One said the glass went down; one, much amiss
With painful cares, told how they sad did ache,
Sure sign of wet. One over-sanguine man
Whose wish was father to the thought, declar'd
The weather would be fine from morn till eye.
So to our boat we go, and voyage forth,
Her fore the oars to beat the glassy stream,
For a sure-footed Dobbin drew the boat.
And sober Talboys stern'd. O'er Isis' besom fair
We calmly glide, soon pass the bridges twain,
Known as 'the' and 'the' Abingdon last of all,
At Iffley's pleasant village; here we greet
Friends who our coming waited."

Among these friends is a lady, richly endowed with musical powers, and who forms a central figure in the piece:

"Gladsome we greeted her, for well we knew
That her rich store of song would be pour'd forth
At our request, for she was ever kind,
Yet unknown the measure of her festal day.
Me oft had she delighted; my whole pow'rs
Entranced had listen'd as the sacred song
Composed by mighty Handel, she gave forth,
With sweet melodious voice; the plaintive strain,
'He was despised,' made my spirit sad,
And wakened deep emotions in my breast.
Anon the soul-inspiring song, 'I know
That my Redeemer liveth,' dispell'd the gloom,
And with a holy rapture fill'd my soul.
May health and peace, content, and troops of friends,
Present and future ever grace her steps,
Who, with rare pow'rs of voice, studies to please,
But chiefly takes delight, in God's own house,
To lead the sacred song, and sound his praise."

The lock is safely passed; the old picturesque village mill, with its deep pool and flashing waters, and the gray immemorial church, and ancient yew are left behind. The green of the meadow is dimmed, and the wooded slopes of Bagley, and the nestling cottages of Kennington, are shaded by an impending storm; as St. Michael's Isle—a little eyot of the Thames—is passed, the rain descends:

"With eager haste we run, shelter to seek,
And soon are all below. And now forth comes
The music-book; then we, with one accord,
Raise loud the cheering song, and little heed
The storm that raged without."

The storm passes away; the landscape is unveiled in new beauty; Nuneham is reached, and tribute due is rendered to the liberal proprietor, who permits the general public to share with him in the enjoyment of his fair domain:

"Full soon we near to Nuneham's pleasant park,
And gladly gaze on the sweet sylvan scene,
Whose chief, beauties charm the pensive mind.
* * * * * * *
Much praise is due to HARCOURT; he who owns
The fair domain, yet grudges not to give
Access to all who wish like us to enjoy
The rich and varied beauties of the place."

After a ramble comes the dinner from well-spread tables:

"Mellow ham,
With rich roast beef and tender flesh of lamb,
Well-seasoned veal, great store of salads cool;
All these, with sweet fruit pies, and custards rich,
Sent by a lady kind, made full repast,
Which yielded due delight. Dinner dispatch'd
Forth we all go, on pleasure much intent.
The sturdy youth full soon at cricket play,
They labor hard, but much enjoy the toil,
Some joining with the fair, toss the light ball
From hand to hand, graceful their throw, and eke
Most graceful catch, and loudly laugh at miss.
Others with gleeful shout, full swift run down
The far-famed Conduit Hill; dangerous disport,
For here, alas! a lofty tree lies prone;
Another was unshod, and many fell
Prone to the earth, but soon uprose again,
With laugh and shout, which proved their hurts were slight.
Some in light boats float down the silver stream;
Some lightsome leap the gates, where one was lam'd.
Others there were who quietly pair'd off,
And, arm in arm along the shady pleasant shades
To interchange sweet thoughts: and here perchance
The s...lent youth his vows of constant love
To blush...g maiden breath'd; while she those vows
With gentle ...ewed in turns.
With pleased re...urns."

Time flies on the wings of enjoyment. Soon comes the summons to tea, and after it the return voyage:

"Again
We float on the fair river: from the boat's top
We mark the orb of day sink to the West,
Attended with a pomp of fleecy clouds,
In gorgeous livery dressed: deep glowed the sky
With purple and with gold; the landscape fair
Bath'd in a flood of amber light, called forth
Our admiration warm."

A meeting is constituted, and there are resolutions and speeches upon them:

"With hearty zeal
These various votes we pass, then haste below;
For now the evening air breathed chill and damp,
And gentle rain was falling. Cecilia good,
At the piano now resumed her seat,
And sang in tender, melting strains, how He
His flock should like unto a shepherd feed,
The lambs should gather with their gentle arm,
And in his bosom carry them. Thus with sweet song,
With glee and chorus loud, we pass the time
Till we arrive at Iffley. Here, to our grief,
Cecilia left us; as she stepped ashore,
Hats black, an green, and white, were raised aloft,
And with spontaneous shout the mutual men
Greeted the songstress; 'midst the loud acclaim,
She, blushing, left the boat; and soon to sight,
Amidst the gathering shades of eve, was lost."

The closing lines of the poem reach an elevation of devout feeling and expression; they present an interesting and solemn picture, showing the social party engaged in the most sublime employment permitted to intelligent and immortal beings:

"Now we prepare with worship's solemn act
To close our happy day. With heart and voice
We join the hymn of praise, and thus we sing:—
'Immortal honor, endless fame
Attend the Almighty Father's name:
The Savior Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Comforter, to Thee.'

This done, our Pastor read His blessed words
Who said 'I'ate my sheep I give eternal life.
Perish they shall not; nor shall any man
E'er pluck my favorites from my gracious hand.'
Now at the mercy-seat we humbly bow,
And in the Savior's name forgiveness seek
For aught that had been wrong throughout the day.
We join in offering up our fervent thanks
For all its mercies; all respond, Amen:
As such one surely felt the happy day
With fitting act was crowned. Now come to land
We give the kind 'Good night;' and thankful seek
Our several homes, much wearied, but right glad
That we so well had spent our holiday."

These lines, while graphically depicting the last scene in the Nuneham voyage, will also be recognized by those who best knew the writer, as the natural and spontaneous utterance of his heart, the expression of his habitual feelings. Such was the faith and such the hope of one whose sudden removal has caused painful regret to many, and is an irreparable loss to his friends and nearest associates. Mr. Warne did not cultivate poetry, but he had a keen appreciation of poetic excellence, and poetic feeling gave warmth and coloring to his occasional efforts as a speaker on religious and literary subjects.

NOTES TO SHADY SIDE.

But is not the "shade" too dark? Let personal observation, my friend, answer. Or, if you still doubt, ask your clerical friend and perhaps he will carefully, hesitatingly whisper in your ears some facts that will cause your eyes to stand out with wonder; yes, and your cheek to burn with indignation, (at yourself perchance.)

Rev. (afterward Prof.) ——, well known to most of the readers of this sheet, said to his congregation kindly, when about to leave them, "Again and again have I preached to you on the Sabbath, not having eaten my breakfast nor my dinner *because I had not anything in the house to eat*." Was this in Patagonia or Hindostan? Not exactly, but on the Western Reserve.

The Rev. Mr. M —— said to me the other night, "I tried hard to raise a few dollars to defray the expense of sectional attendance for my wife, the only means I could think of to save her life. I could not raise it. I asked my church to allow me to teach the District school while I continued my pastoral charge. They consented, and thus by double work I am endeavoring to raise the necessary means."

Said Rev. Mr. ——, "I will go through the churches on the Reserve, I will drive a stake in the centre of each town, and strike a circle that shall include all the churches. I will gladly preach the gospel in any of those towns (varying but very few,) for the money those fifty families pay for *tobacco*. If you will include the money paid for tea with the tobacco money, I will except no town but Oberlin. [Need he except our town? whisper it.] This is not a hasty remark. I make it after careful calculation and can stand by it."

Said Rev. Mr. ——, a splendid minister, while he *looked* at a most tempting book, but laid it down when he thought of his purse, (I say not his money.) "It belittles my soul to pinch a sixpence this way—it hurts my self-respect, but I can't help it. I can't have books and bread for my family at the same time."

A minister can't have books! He must do his work well without tools to work with, must he? Yes, he must, or there many a deacon Hyde, or Esquire Eaton, blind as a bat to the real case, are ready to suggest, "It appears to me Brother Vernon is falling off in his preaching; appears to me he is forgetting his work." O Egypt, O Pharaoh, O days of 'bricks without straw,' how have ye come back to us again! Shall we plead guilty? We might as well, and repent too, for the outrageous tyranny of which slaveholders cries to heaven from out a multitude of cushioned and comfortable pews (Brother Vernon's pew, perhaps, which he *rents* of you, money lover, while he tries to preach gospel benevolence into you) in all quarters of our Christian land. "I've been thinking," says deacon S. to his rich neighbor, "that we ought to have some preaching here, our children growing up you know, it will be a good thing, won't it?" "Yes, yes, O yes," says the rich man, "I think preaching a good thing, I always favor preaching." "Well, Brother M. will preach for us for small pay, will you sign something?" "Well—no—I guess not. He's a young preacher, he won't want much for preaching. *It'll do him good to exercise his gifts.*"

"Shady Side," truly. When shall it be illumined with streaks of light? Until it is, if the pulpit cannot "thunder and lighten" on the subject, let all the presses of Hoe & Co, put on extra steam and work night and day. Christian world is reasoned, frightened, or shamed out of such treatment of gospel ministers. Let there be no place, Oberlin not excepted, where Christians do not discharge the duty, *enjoy the luxury* of paying, and paying promptly, and *directly*, to their minister, a liberal salary, and not in "swamp hay" or "musty provender" either.—*Oberlin Times.*

ON SLAVERY.

A Tract lately issued by the American Reform Book and Tract Society, Cincinnati.

[Continued.]

Although the laws thus deny the rights of human nature to the slave, the passions of lust and of vengeance are not to be controlled by these enactments. People are provoked by the disobedience or carelessness of a slave, who would feel ashamed to be thrown into a rage by the waywardness of a horse. Those who are conversant among slaveholders, find them always a peculiarly irritable race, easily thrown into a towering passion, or rendered frantic with rage, even toward their own children and especially toward mechanics and laborers. This is because their passions are accustomed to be excited toward their slaves, and to be allowed their full scope of gratification without restraint. Unless human nature is annihilated in slaveholders as well as in slaves, it is impossible but that the carrying on of such a system of slavery over fifteen states, and three millions of enslaved persons, must be attended by an indescribable amount of cruelty, beyond what can possibly exist in any other state of society on earth.

The correctness of this inference is proved by the care which is taken to prevent the exposure to the world of the actual condition of things on the plantation. No man is allowed to explore those terrible secrets; to make inquiries on the subject in a slaveholding state would be dangerous, unless the person inquiring will either take the word of the master as true, or otherwise show himself a friend of the system. The condition of French exiles in Cayenne, or of a Russian prisoner in Siberia, is not so concealed as that of slaves on the plantation, from the scrutiny of public opinion. The manner in which slaves run away are described in the newspaper advertisements; reveals something. The Presbyterian Synod of Kentucky, in 1834, testified that "brutal stripes, and all the varied kinds of personal indignities, are not the only species of cruelty which slavery licenses."

It has been proved, by competent witnesses, that slaves are whipped with incredible severity; are fastened down on the ground while whipped; are hung up by the wrists, or even thumbs, and whipped; are flayed with the lash, and then washed down with brine or red pepper water; are flogged daily for many days in succession; are flogged beyond measure, and left to die unattended; the son is compelled to flog his mother that bore him, the husband to flog his pregnant wife, the parent his minister, in order more effectually to humble them; they are cropped, their teeth drawn, their noses slit, their fingers or toes cut off; they are branded on the cheek or breast with hot irons; made to work, loaded with iron collars and chains; compelled to stand and have knives thrown into their flesh, and then to draw out the knives and return them to their tormentors, or run the snapper of the driver's whip cut out bits of skin and of flesh from their bodies; to eat and drink the most disgusting and unnatural substances, to endure hunger and thirst, and nakedness and cold; to be confined in postures that forbid sleep; in short, it is hardly possible for the imagination to conceive so many forms of cruelty as have been invented and applied by the diabolical enmity which slavery must necessarily engender. Said the North Carolina Supreme Court, in the case referred to: "We cannot allow the right of the master [to punish] to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master. The danger would be great indeed, if the tribunals of justice should be called on to graduate the punishment appropriate to every temper and every dereliction of menial duty. No man can anticipate the many and aggravated provocations of the master, which the slave would be constantly stimulated, by his own passions or the instigation of others, to give; or the consequent wrath of the master, prompting him to bloody vengeance upon the turbulent traitor—a vengeance generally practised with impunity, by reason of its privacy." In establishing a relation the most provoking to human nature, the practice of cruelty is practically almost unrestrained.

It is to be borne in mind that mere law cannot make a slave; it can only enact that he shall be a slave. Nature makes no slave; but the law takes him and puts him, as raw material, into the hand of a master, to undergo the process of manufacture, by which he is made an actual slave. And this process is the great wrong of slavery—the subjugation of the will—the annihilation of the moral power of the soul, wherein consists the radical distinction of man as accountable—the essential image of God which remains to our fallen nature, whereon rests the guilt of murder—"for in the image of God made he man."—*Gen.* ix : 6.

The art by which man is transformed into a slave is called "Overseerism," because overseers are special practitioners of it; but every slaveholder is obliged to learn it more or less, and to practise it if he lives surrounded by slaves. Said the court in the above case, "This dominion is essential to the value of slaves as property, to the security of their master; and the public tranquility is greatly dependent on their subordination." The slave has no legal right of will, and the business of the overseer is to suppress even the natural desire to will—to eradicate the vitality of the moral nature, so that it may never even attempt to rise from its prostration. The bodily tortures which savages inflict and endure without shrinking, the sufferings and triumphs of martyrs, prove that the spirit of man, when free, is capable of rising above almost every degree of physical suffering, while the will is unbroken. The first lesson in slavery is the crushing of the will, so that it may never again re-assert its existence as an emanation from Deity. What language can describe the torture of the soul through which a man must pass before he is made into a slave? It is this amputation of the will which old Homer refers to, where he says—

"Whatever day
Makes man a slave, takes half his worth away."

A few years ago, all Europe was horror-struck with the story that a youth named Casper Hauser, had been kept for twenty years, from his birth, in a state of absolute seclusion, so that not one of his powers or faculties had grown beyond those of infancy. The jurists taxed their learning for a definition of the crime, of thus swaddling the life and powers of a human being, as the Chinese beauty bandages her feet, to suppress their natural development and expansion; and they called it the "crime against the life of the soul." Whether the story of Casper Hauser is true or false, the definition aptly describes the guilt of those who exercise the functions of slavery, in subduing the will of a man until he is made into a slave. To be thus despoiled of manhood, too long for its restoration: to be conscious that it is the work of a fellow-man, feeling power and forgetting right, is double the crowning misery of the slave.

Not only the laws, but even the moralists and religionists of the South, are compelled to recognize the practical annihilation of that voluntary principle in the soul of the slave, wherein consists his responsibility to the Most High God. Everywhere the will of the master is considered a valid excuse for the slave. Hence the churches do not require slave parents to bring up their children in the nurture and admonition of the Lord, or slave children to honor their father and mother, or obey their parents in the Lord, or slave husbands to cherish and honor their wives, or slave wives to submit to their husbands as to the Lord, or slave ministers of the Gospel to go and preach as the Spirit of God may lead them, and his providence open a door of acceptance for the Word. Its moralists argue that slaves have no right to complain at being separated from those they love, for they know the liability of their condition, and have only themselves to blame for having formed such attachments. Also prescribing submissive virtues to those who are forcibly sold, with his long experience as a manufacturer, he earnestly believes his instruments cannot be surpassed elsewhere.

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